

## *Collected Writings* VOLUME IV

1883

### FOOTNOTES TO “ZOROASTER AND HIS RELIGION”

[*The Theosophist*, Vol. IV, No. 8, May, 1883, p. 191]

[The writer, P. D. Khandalavala, discussing the religious teachings of Zoroaster, remarks: “. . . pre-occupied first of all with moral and metaphysical order, the reformer of Bactria could not fail to see before his spiritual eye . . . the question of the origin and of the existence of Evil. . . . As opposed to Ormuzd, the good God, and the principle of good, he admits the existence of an adverse principle . . . a principle equal to him in puissance and similar in nature, ‘the Evil Spirit’, Agra Mainyous, in Persian, Ahriman. . . . Ahriman has been eternal in the past as Ormuzd, he has had no beginning and proceeds from no anterior essence.” Upon this H. P. B. comments:]

Very naturally, for Ahriman is—matter, the begetter of all Evil, and the Destroyer, since matter—eternal *per se* and indestructible—having to ever change form, *destroys* its units, while Ormuzd, or Spirit, remains immutable in its abstract Unity and as a whole.

[The writer asks: “But how conciliate the two beings, absolute, equal, similar, co-eternal?” To this H. P. B. appends the following footnote:]

Nothing can have “*no* beginning and yet have an end” in the literal sense. This is contrary to all metaphysical teaching and logic. Ahriman, or Evil, “had *no* beginning,” because no more than spirit had matter any beginning. Were they “two co-eternal *beings*”—this would be a fallacy. But Matter and Spirit are one—the former at the lower, the



COL. HENRY STEEL OLCOTT

Reproduced from *The Path*, New York, Vol. V, May, 1890.



HIS HIGHNESS DAJI RÂJÂ CHANDRA SINGHJEE  
Thâkur Sâhib of Wadhwan  
?-1885  
(Consult Appendix for biographical sketch.)

latter at the higher pole of *Being*, differentiated in degrees, not in their essence. Ahriman "will disappear from the face of the Universe," when "creation," or rather matter in its differentiated condition, becomes "pure as on the first day"—*i.e.*, when matter gradually purified becomes once more undifferentiated, or returns to its primitive condition in the seventh state of cosmic dissolution: and this takes place periodically at the *Maha-Pralayas* or the universal dissipation of *objective matter*.

[The writer then comments upon a doctrine now professed by the Parsis which ". . . supposes anterior to Ormuzd and to Ahriman, and above them both, a unique principle source of all, 'Time illimitable,' Zarvan-akarana, out of whose bosom there shot out by way of emanation the two principles, which are to be absorbed anew one day with the beings who people the globe." H.P.B. comments as follows:]

As beyond Brahmâ, Vishnu and Śiva, the "Creator," the "Preserver" and the "Destroyer," there is Parabrahman, so beyond Ormuzd in his "dual character of Ahour-mazda" and Ahriman, is placed "Zarvan-akarana"—the "one life" of the Buddhists, the Parabrahman of the Vedanta Advaites, and the En-soph of the Chaldean kabalists, placed beyond and above the three trinitarian groups of the nine Sephiroths. Sephira, the mother of all—being exoterically the tenth, but esoterically the essence of the nine. Let us remember that Binah (Jehovah) is included in the first group yet stands second to *Hokhmah* or wisdom.

[In conclusion the author asks: "Did not Zoroaster understand that the notion of time necessarily implied a limit? Has he confounded it with Eternity?" To this H. P. B. answers:]

"Zarvan-akarana," loosely translated *Boundless Time*, means nevertheless ETERNITY. In our limited languages with their limitations of expression and as limited

a duration of life, “notion of time implies necessarily a limit.” A difference ought to be made between “absolute” and “apparent” time; between duration and eternity. Thus it is not Zoroaster who confounded time with eternity, but rather his modern followers, who, instead of reading his doctrines in Zend read and interpret them in English.

# *Collected Writings* **VOLUME IV**

## **1883**

422

BLAVATSKY: COLLECTED WRITINGS

### **VIŚISHTADVAITA PHILOSOPHY**

[*The Theosophist*, Vol. IV, NO. 8, May, 1883, pp. 196-97]

For the last three and odd years that your Journal has been in existence, there has never been any contribution presenting consistently the philosophy of the Viśishtadvaita. Originated by Sri Ramanujacharya, it stands between the two extreme philosophies, respectively known as the Advaita and the Dvaita; and accepts all those passages in the *Vedas* which are admitted by either in support of its own views. There are many points, however, in the subjoined dialogue that both a Dvaitee and an Advaitee would call into question. The authors of the dialogue promise to answer the objections of the devotees of either sect. In the case of such emergency, the readers of the Magazine and our Brothers in Theosophy, of the Madras Presidency, are referred to Srīman S. Parthasarathy Iyengar, F.T.S., residing in Triplicane, Madras.

A. GOVINDA CUARLU, F.T.S.

### **CATECHISM OF THE VIŚISHTADVAITA PHILOSOPHY**

[Only those questions and answers to which H. P. B. appended footnotes are included.]

What is Moksha? Enjoyment of *Brahma* (*Brahma*, *Parabrahma*, *Paramatma*, *Īśvara*, *Bhagavanta*, denote the same principle) after dis severance or disenthralment from all material connection.

What is the nature of *Īśvara*? It has no bad but only good qualities, it is everlasting and universal wisdom; omnipotent, having truth as its principle and final purpose. It is the universal Master, omnipresent, having for its body *chetana* (animate) and *achetana* (or inanimate) nature; and it is quite distinct from *Jiva*.

If “*Brahma*, *Parabrahma*, *Paramatma*, *Īśvara*, *Bhagavanta* denote the same principle,” and are all immutable, uncreated, indestructible, omnipotent, omnipresent; if again

VIŚISHTADVAITA PHILOSOPHY

423

it has “truth as its principle and final purpose,” and if at the same time it “*has no bad but only good qualities*,” we beg to humbly enquire the origin and the existence of evil in that all-pervading and all-powerful goodness, according, to the Viśishtadvaita Philosophy.

What is the nature of *Jiva*? *Jiva* partakes of the nature of *Brahma* in wisdom; is subservient to *Brahma* and is an indivisible (spiritual) particle (monad); can neither be created nor destroyed; *per se* is changeless and has no form; and yet distinct from *Īśvara*.

The *monad* or “*Jiva*” being “*distinct* from *Íśvara*” and yet “changeless *per se*, uncreated and indestructible,” it must be forcibly admitted, in such a case, that there are, not only two but numberless distinct entities in our universe, that are infinite, uncreated, indestructible and immutable? If neither has created the other, then they are, to say the least, on a par, and both being infinite, we have thus two Infinities *plus* numberless fractions? The idea, if we understand it rightly, seems to us still less philosophical than that of the God of the Jews and Christians who, infinite and *omnipresent*, passes eternities in *creating*, out of himself, souls which, though created, become immortal, i.e., eternal and, having to be present somewhere, *must* either crowd off the Omnipresent Presence or become one with it, i.e., lose their individuality like a lesser absorbed by a larger flame. Again, if *Jiva* “partakes of the nature of *Brahma* in wisdom” and is also eternal, indestructible and immutable like the latter, then in what respect is it “*distinct*” from *Brahma*?

Are *Jiva*, *Íśvara*, *Maya* real existences (truth or realities?) All the three are true.

This answer is incomplete, hence unsatisfactory. We would like to know in what sense is each of these three understood to have real existence?

*Parabrahma* has *Jiva* for his body; he has *Prakriti* for his body; *Chit* and *Achit* forming the body to the indweller, *Íśvara*, as the *primum mobile*.

And if for “*Íśvara*” we say the “One Life,” of the Buddhists, it will come to just the same thing. The “One Life”

or “*Parabrahma*” is the *primum mobile* of every atom and is nonexistent apart from it. Take away the *chit* and *achit*, the *gunas*, etc., and *Íśvara* will be nowhere.

What is *Karma*? *Íśvara*’s ordination or will.

In such case the *Viśishtadvaita* philosophy either teaches that man is irresponsible and that a devotee of that sect can no more avert or change his fate than the Christian Predestinarian, or that he can do so by praying and trying to propitiate *Íśvara*? In the first case *Íśvara* becomes an unjust tyrant, in the second—a fickle deity capable of being entreated and of changing his mind.

What does *Íśvara* ordain? “Thou be’st happy,” “thou be’st unhappy,” and so on. Why does *Íśvara* so will? On account of the good and bad acts of *Jiva*:

But since *Karma* is “*Íśvara*’s ordination or will,” how can *Jiva* be made responsible for its acts? *Íśvara* creating or willing the *Karma* of each man, and then punishing him for its badness, reminds us of the Lord God of *Israel* who creates man ignorant, allowing not a hair of his head to fall without his will, and then when man sins through ignorance and the temptation of God’s creature—the Serpent, he is eternally damned for it. We suspect the *Viśishtadvaita* philosophy of being as full of incomprehensible mysteries

which *Íśvara* “has not so ordained” that they should be questioned—as missionary Christianity itself. Questions and answers from Nos. 24 to 27 are entirely incomprehensible to our limited conceptions. First of all we are told that the conditional existence of *Jiva* is “through its eternal companionship with *Achit*,” a state due to *Karma*, i.e. *Íśvara*’s “ordination or will”; and yet further on it is said *Íśvara* so wills on account of the good and bad acts of *Jiva*.” These two propositions seem to us to be entirely irreconcilable. What “good or bad acts” *Jiva* had to do, and in what state of existence it was before *Íśvara* ordained or willed it into its conditional existence, and whether even those acts were not

due to *Íśvara*’s “ordination”, are questions still clouded with a perfect mystery. We hope, however, that our Brother, the compiler of the above Catechism, will clear our doubts upon these delicate points.

Since *Jiva* is subservient to *Íśvara* and *Jiva* is able only to do that which he is ordered to do, how can *Íśvara* punish him? And how does *Íśvara* point out, by means of *Śāstras* (Laws or Institutes) what is good and what bad, to subordinate *Jiva*? *Íśvara* gives to *Jiva* organs (body), etc., free will, and capability of knowledge, and a code explaining what must be avoided. *Jiva* is dependent, but has still enough independence given him to execute the work entrusted into his hands. *Íśvara* deals out reward or punishment accordingly as *Jiva* uses the functions he is endowed with, in conformity with *Śāstras* or not. (Consider the consequences of the use or abuse of power with which the king invests his premier.)

Precisely as in the Christian Catechism. Hence the latter as much as the former, to the strictly philosophical mind, are—unphilosophical and illogical. For either man is endowed with free will and then his *Karma* is his own creation and not at all the “ordination or will” of *Íśvara*, or he is irresponsible and both reward and punishment become useless and unjust.

*Íśvara* being omnipresent, what is the meaning of *Moksha*-attainment in other *Lokas*? As soon as full-wisdom (*Brahmajñāna*) is obtained, i.e., the state of complete illumination, *Jiva* shakes off his *Sthula Śarira*; being blessed by *Íśvara* dwelling in his heart, it goes in *Sukshma Śarira* to *Aprakrita Loka* (non-material world); and dropping *Sukshma Śarira* becomes *Mukta* (emancipated).

“Emancipated” then from *Íśvara* also? Since “*Íśvara* is dwelling in his heart and that the heart forms a portion of *Sthula Śarira* which he has to shake off before he becomes emancipated and enters into the non-material world, there is every reason to believe that *Íśvara* is “shaken off” at the same time as *Sukshma Śarira*, and with all the rest? A true *Vedantin* would say that *Íśvara* or *Brahmā* is “*Parabrahman* plus *MAYA* (or ignorance).”

How do you know all this is true? From *Śāstras*.

What is *Śāstra*? The Sacred Scriptures called “*Veda*” which is *Anadi* (had no beginning), *Apurusheya* (non-human), *Nitya* (unaffected by past, present, or future), and *Nirdosha* (pure).

That is just what is denied by most of the Pandits who are not *Viśishtadvaites*. The *Śāstras* can be regarded identical with the *Vedas* as little as the many hundred of conflicting commentaries upon the Gospels by the so-called Christian Fathers are identical with the Christianity of Christ. The *Śāstras* are the repository of the many individual opinions of fallible men. And the fact alone that they do conflict in their endless and various interpretations with each other, prove that they must also conflict with the subject they comment upon. Hence—that they are distinct from, and not in the least identical with, the *Vedas*.

For various reasons we are unable to print, along with the above translation, its Sanskrit Text. It may be reserved for future use and portions of it published as occasion may require, to answer the possible objections that may be brought forward by our *Advaites* and *Dvaites* brothers. In our humble opinion, since there cannot be but one and only Truth, the thousand and one interpretations by different sectarians of the same and one thing are simply the outward and evanescent appearances or aspects of that which is too dazzling (or perchance too dark and too profound) for mortal eye to correctly distinguish and describe. As already remarked by us in *Isis Unveiled*\* the multitudinous creeds and faiths have all been derived from one primitive source. TRUTH standing as the one white ray of light, it is decomposed by the prism into various and eye-deceiving colours of the solar spectrum. Combined, the aggregate of all those endless human interpretations shoots and offshoots—represent one eternal truth; separate, they are but shades of human error and the signs of human blindness and imperfection. However, all such publications are useful, since they fill the arena of discussion with new combatants and that truth can be reached at but after the explosion of innumerable errors. We invite our *Dvaites* and *Advaites* Brothers to answer.

---

\* Vol. II, p. 639.

---

# Collected Writings VOLUME IV

1883

THEOSOPHY AND RELIGIOUS RIOTS

427

## THEOSOPHY AND RELIGIOUS RIOTS

[*The Theosophist*, Vol. IV, No. 8, May, 1883, pp. 197-200]

Some farsighted and promising correspondent, anxious to penetrate the mystery of the recent Kotahena riot between the Buddhists and the Roman Catholics to its very roots, makes a desperate attempt to connect it with “Colonel Olcott and Theosophy.” The correspondent belongs to the *Ceylon Observer*. *Tel maître, tel valet*.

A Heathen Emperor is said to have struck out from his life those days when he had failed to benefit one human being, at the least.\* The Christian Editor of the *Ceylon Observer*, as we have but too well occasion to know, on that day when his paper will come out without containing several lies and at least one libel, will swallow his own tongue and thus die poisoned. “It is argued,” writes his correspondent, that “alarmed by the steady if slow progress that Christianity is making in the Island, and encouraged by the presence (?)† of so-called Theosophists, the Buddhists have roused themselves from their torpor, and are inclined to be more aggressive than they have been for a long while, if ever.” And, it is represented that—“a new and extraordinary vigour was added to the revival (of Buddhism by the priest Mohottiwatte) upon the arrival of Colonel Olcott

---

\* *La Clemenza di Tito*, by Pietro T. Metastasio:

“Perduto un giorno ei dice  
Ove fatto no ha qualcun felice.”

† While Col. Olcott left Ceylon six months ago, Mme. Blavatsky has not visited it since August 1879.

in Ceylon . . . A good deal of enthusiasm was aroused throughout the country, while a few educated men who suddenly remembered their faith in Buddhism, entered into the spirit of the movement.”

Quite true, so far, with that exception only that the “revival of Buddhism among educated men” has nothing to do whatever with the riots. It is simply a dishonest insinuation. We propose to show the true causes of this unfortunate brawl; and none but a blind partisan or fanatic will deny the statement. It is evident that the correspondent either knows nothing of the “movement,” or that, bent upon mischief, he tries to throw suspicion upon a body of men quite innocent in the matter. More than that; had every man among the Buddhist and Christian rioters belonged to the Theosophical Society (while there were few if any Theosophists in the procession and none mixed in the riot\*) the



---

\* There was one nearly killed, though, by some *unknown* (?) Roman Catholic blackguards and thieves making of their religion a convenient screen for plunder. This is what the son of that Theosophist—than whom, there never breathed a more inoffensive, kind, honest gentleman—writes about the assault in the papers.

“CINNAMON GARDENS, *March 26th*, 1883.

“I regret to inform you that Colombo is the scene of a great riot caused by the Roman Catholics and Buddhists.

“Yesterday a “Pinkama” was taken from Borella to Revd. Gunneden’s Temple, where a festival is taking place since February in commemoration of a new “Vihara.”

“The procession was composed of men, women and children, and numbered over 10,000 (Buddhists). About a quarter of a mile from the Temple (in the Roman Catholic quarters) showers of stones, empty bottles, &c., were hurled at the procession by the Catholics, and the poor Buddhists who were unarmed were severely assaulted. My father who did not entertain the slightest suspicion of his being assaulted went forward with a few Police Inspectors to quiet both parties, but unfortunately he got the worst of it. He was dragged to the field adjoining the road and was most unmercifully beaten with clubs and other weapons and was plundered of all that he had on his person. He was brought home almost naked and senseless, when medical aid was procured and he is now under the treatment of Dr. Canberry. . . .

Yours, &c.

PETER D’ABREW.”

correspondent would not have had the opportunity of writing the above quoted words, since most likely no riot then could have taken place, for reasons that will be shown at the end of the present article.

No doubt it would have answered far more agreeably the purposes of the *Ceylon Observer*, were every Buddhist as every other “heathen” the world over to forget forever his forefather’s faith, whether in Buddhism or any other “ism,” and thus open himself to the far more philosophical and especially more comprehensible mysteries of Christianity. Unfortunately for the *Observer* the palmy days of heretic-roasting and thumb screws are over. Religious privileges are pretty evenly distributed among the British subjects of the Crown’s Colonies (at any rate thus saith the law), their respective creeds being left undisturbed, and every one being allowed the choice as the untrammelled exercise of his own religion. Christian Missionaries—if the said law and the proclamation of the Queen Empress in 1858 are not a farce—are not granted any more religious privileges and lights in the British Colonies as far as we know, than the priests (subjects to Great Britain) of any other alien creed. That fact—perfectly well known to all—that taking advantage of the bigotry of some isolated Europeans, they nevertheless do obtain concessions that the heathen clergy do not, and that carrying out their proselytism among Hindus and Buddhists on principles that are often more than unfair, they have succeeded in impressing a portion of the ignorant masses with the false idea that it is the open wish of their rulers that they should be all converted, does not affect at all the main question of their real rights and privileges, which remain as justly limited as before. To say here, as we have often heard it said, that “might is right” is

unfair, since in this case it is simply priestly cunning that has the best of, and defeats the ends of impartial justice and law. Unfortunately, in every country under the sun the spirit of the law is easily avoided, while its dead letter is as often made the weapon and pretext for the perpetration of the most iniquitous deeds.

To be brief and to define our meaning clearly and at

once, we shall put to our opponents the following direct questions:—

1. Does or does not the righteous British law protect equally all its subjects, whether Heathen or Christian?
2. While justly punishing a “heathen” whenever the latter insults the religious feelings of a Christian, shall or shall it not also inflict the same punishment upon a Christian, who grossly insults and ridicules the faith of any of his “so-called heathen” or “pagan” fellow subjects?
3. Do not Christian missionaries (these daily and in public thoroughfares), lay-bigots, and not only sectarian but even political daily papers in the British Colonies use constantly insulting and mocking words of Buddhist, Hindu, Mohammedan and Parsi forms of faith, or do they never do so?
4. Are all the above named personages liable to be punished by law for it, or is that law enforced only with regard to the “heathen,” the teeming millions of India and Ceylon; and have the latter no protection or redress to hope for from that righteous impartial law?

We vouchsafe to say that the answer to all those questions (though of course they will never be answered) would be clearly the following. “The law is one for all. It protects equally the Heathen and the Christian subjects, and gives no more right to the missionary or lay Christian to insult the religion of the Heathen, than to the latter to insult the creed of the former.” And now, we challenge the missionaries the world over, as the editors of most of the daily and weekly papers, whether conducted by bigoted or simply *nominal* Christian editors, to deny that this law is defied and broken daily and almost hourly. Of course such a denial would be impossible since taking as an instance this one Kotahena religious row in Colombo alone, we can quote from nearly every paper in Ceylon and India the most insulting language used when speaking of Buddhism. And yet of all the great religions of the world, Buddhism *is the only one* which enforces upon its devotees respect for all the alien creeds. “Honour your own faith, and do not slander that of others,” is a Buddhist maxim, and the

edicts of King Ásoka are there to corroborate the assertion. For centuries, the Christians and their missionaries in Ceylon have daily insulted and reviled Buddhism in every

street and corner. They did so with impunity, and taking advantage of the mild tolerance of the Singhalese, their lack of energy and determination, and because Buddhism is the least aggressive of all religions, as Christianity the most aggressive of all: more so than Mohammedanism now, since in this case “might is right,” and that the latter feel sure to come out second best in every affray with the Europeans. Yet we doubt whether the *padris* would have been allowed or even dared to revile the religion of the “prophet” as forcibly as they do Buddhism, were the Island populated by Mohammedans instead of being full of Buddhists. This detail alone, that the census of 1882 shows that there are in Ceylon but 267,477 Christians (Europeans, Burghers and Tamil converts included) whereas the Singhalese Buddhists count 1,698,070 souls, ought to show, in view of the aforesaid insults, a good deal in favour of the truly *Christlike* patience, fortitude and forgiveness of all offense on the part of the Buddhists, disclosing at the same time the (as truly) unchristian, aggressive, bloodthirsty, fierce and persecuting spirit of the so-called Christians. Therefore, and without entering into the useless question whether it was the Buddhist or Christian mob that was the aggressor, we say fearlessly that the true cause of the riot is to be sought in the ungenerous and *unlawful* attitude of the Christian *padris* and bigots of Ceylon toward the Buddhist religion. Buddhists are made of flesh and blood, and their religion is as sacred to them as Christianity is to the Christians. Thus, it is the fanatical converts, who are the true *lawbreakers* in this case, and their recognized supporter in the Island is—*The Ceylon Observer*. We may as an illustration give here a few quotations from that sheet edited by the most bigoted Baptist, thus showing it a regular hotbed where are daily sown the seeds of every possible religious riot and sedition that may be expected in the future, not only between Buddhists and Christians, but even among the Protestants and the Roman Catholics.

(*Ceylon Observer*, April 2.)

. . . Government which recently united with that of Ceylon in glorifying the atheistic system of Buddhism by officially recognizing the importance of some *rubbishy*\* remain of the begging bowl of the sage who taught “there is no Creator,” and existence is *per se* an evil, &c., . . . (follow vilifications of Government.)

(*Ceylon Observer*, April 4.)

As we are going to press we hear, *but we can scarcely credit*, the report that H. E. the Governor has written or ordered to be written an apologetic letter to the Buddhist Priest Mohottiwatte on account of his procession having been stopped! What next? The news comes to us from a gentleman who had seen the letter.

Here, “H. E. the Governor” is taken to task for acting as a gentleman, and remembering that law has to deal with equal impartiality in the case of a Buddhist as well as a Christian priest. Would *The Ceylon Observer* find fault with Government for offering its apologies to a Baptist clergyman?

(*Ceylon Observer*, March 31.)

. . . . . It was in consequence of this priest’s scurrilous and blasphemous attacks on Christianity and

all that the Christian holds to be good and holy that the Roman Catholics of Balangoda gave him a drubbing on Sunday last. It is said (is it proved? *Ed.*) that this man is a disciple of the priest Mohottiwatte of Kotahena sent forth in fact by him to attack Christianity . . . Religious liberty is an inestimable boon, but if *men will deliberately turn liberty into license and act as this wretched priest is doing, then the liberty of such men must be curtailed “pro bono publico”, or an excitable people may be lashed into fury, &c. &c.*

Wise words these; especially, if we are shown that the sentence covers all the ground applying to Christian priests and missionaries as well.

The “wretched” priest, if guilty of the said accusation, merited his fate, though no one has the right to take the law into his own hands.

---

\* “Rubbishy” because—Buddhist relics. We would stop to enquire whether the brave correspondent would ever think (or perhaps *dare*) to speak of Christian relics, such as bits of the “Holy cross” or even the bones of some of the Roman Catholic Saints—as “rubbishy” in Rome for instance?

---

But we beg permission to put some additional questions—Shall not similar “scurrilous attacks” upon Buddhism have to be considered as “blasphemous” when pronounced by a Christian in the eyes of law? And would not Buddhists be as *justified* (if there can be any justification for the “Law of Lynch”) were they to give “a drubbing” to a good Christian padri every time they would catch him reviling their “Lord Buddha, and all *they* hold to be good and holy?” The Buddhist priest is accused of being “a disciple of the priest Mohottiwatte . . . sent forth by him to attack Christianity.” The priest is in his own, though conquered, country, defending his own creed that the just law of his rulers protects against any assault, and has probably done no more than this, were we but to hear the other side. Does not on the other hand, the horde of missionaries, who invade this country, to which they, at least (as most of them are Americans and foreigners), have no conqueror’s right, “attack” Buddhism and Hinduism Openly? We are not told whether the Roman Catholic rowdies who gave the Buddhist priest “a drubbing” were punished for the assault or not. They certainly ought to; and if not, may not such an impunity incite the Bhuddhist mob to perhaps return the compliment? Who is the aggressor and who the first to break the law, ensuring to Buddhists the inviolability of their religious rights? Surely not the Buddhists, but from the first the Missionaries who are ever fanning the latent spark of fanaticism in the breast of their ignorant converts. The Buddhists who have no right to assault or insult the devotees of any other faith, and who would never think of doing it, have, nevertheless, as good a right to preach and protect their own faith as the Christians have—aye and a better one in Ceylon, at any rate, if any of them only remembers or knows anything of the Proclamation of 1858 or that of 1815, March 2nd,\* in which Article 5, distinctly states that—

---

\* Proclamation read by H. E. Lieut. Genl. Brownrigg, Governor in the Isle of Ceylon, acting in the name and on behalf of his Majesty George III at the palace in the city of Kandy.

---

“THE RELIGION OF BUDDHA, PROFESSED BY THE CHIEFS AND INHABITANTS OF THESE PROVINCES, IS DECLARED INVIOLENT, AND ITS RIGHTS, MINISTERS, AND PLACES OF WORSHIP, ARE TO BE MAINTAINED AND PROTECTED.”

We have not heard that this pledge has ever been withdrawn or abolished. Thus, while admitting the profound justness of the correspondent’s words (the italics of which are ours), we permit ourselves to paraphrase the sentence and say that if missionaries and bigots “will deliberately turn liberty into license and go on doing daily as the wretched” (Buddhist) priest has done once (or perchance has *not* done it, at all) then the liberty of such men must be curtailed *pro bono publico* (*i. e.*, of the majority of 1,698,070 Buddhists as against a minority of 267,477 Christians), or the masses of the people, were they as meek and humble as lambs, may be lashed into fury some day, and—produce riots worse than the one under notice at Colombo.

For further corroboration we invite the attention of whom this may concern, to the issue of January 26, 1883, of the *Moslem Friend*. We ask but to compare the utterances of its Mussulman editor with those of the Christian editor of the *Ceylon Observer*. We quote from it a sentence or two.

Last month when we were in company with some of our friends at Matara, we happened to read in the *Ceylon Observer* an editorial condemning our Lord the Prophet, ridiculing our religion and insulting His Majesty the Sultan. One of the hearers grew so indignant as to give expression to severe invectives against the editor of the *Observer*, and we had to pacify him by addressing the company as follows:— ‘Dear friends, Mr. Ferguson is undoubtedly a gentleman (?) of considerable learning and research, . . . . . but on the subject of religion he is nothing but a fanatic and his utterances are not entitled to any serious consideration . . . . . His remarks on our religion, of which he is ignorant, are therefore not worthy of any notice. . . . .

We ask any unprejudiced reader whether “Mr. Ferguson” had not merited a “drubbing” from the Mussulmans as well as the hypothetical Buddhist priest from the Roman Catholics? All honour to the infidel non-Christian editor who gives such a lesson of tolerance to the Baptist fanatic!

We conclude with the following letter from “another correspondent”—giving the true version of the Kotahena

riot. Since it is published in the *Ceylon Observer* and left uncontradicted, we have every reason to believe the account correct. Apparently the editor, notwithstanding his desire, *could not* invalidate the statements therein contained.

Your account of the riot at Kotahena is correct as far as it goes, but it is made to appear from that, that the Buddhists were the aggressors: a little more truth which has been suppressed will show that the Roman Catholics were the aggressors. At between 11/2 and 2 o’clock on Sunday the toxin was sounded in three Roman Catholic churches, and within fifteen minutes of that three Buddhist priests were severely assaulted with clubs: George Silva Mudaliyar of Green Lodge will testify to this, for he gave refuge to the priests.

Afterwards nearly 100 men or more with clubs attacked every one they met in Green Lodge Street: hence 20 were taken to hospital. These Roman Catholic scoundrels, fishermen from Mutival, got into premises and struck people. Konay Saram, son of the late Maha Mudaliyar, was severely assaulted with clubs in his own garden; Lawrence, brother of the head clerk, Colonial Office, was assaulted in his own verandah, the tavern was robbed of money; other people, innocent of everything, were chipped. All this took place long long before the pinkama came, and when the pinkama came, the procession and police were attacked. *With regard to the image of Jesus it is a barefaced untruth:* Major Tranchell and the Inspectors will testify to this. Could you believe for a moment that these gentlemen would have escorted a procession with these effigies?\*

Fault is found because yesterday people from Koratola came armed. Why did they do so? Not to attack, but to defend themselves, for their priests were assaulted, their friends murdered, their procession tumbled into fields, their carts burnt the day before, and therefore they came prepared to defend themselves. Was it right, after permission was given by the authorities, and scores of pounds spent on the pinkama, and miles upon miles walked by the poor women and children, to stop the procession? Why not have taken charge of the arms and other weapons and safely escorted them to the Wihara? Has the Roman Catholic only privileges? The defence of Irish horrors and the ring of the tocsin are the same. Why did not the Roman Catholic priests step out amongst the crowd and quell their people's disturbance? Can the Roman Catholic priest go forth now into the country without the risk of being assaulted, and who knows whether Protestant missionaries may not be similarly handled?

This settles the matter and we can leave it to rest. The sworn evidence of Major Tranchell, Acting Inspector General of Police, shows also that it is not the Buddhists who

---

\* A false report was spread by the Roman Catholics, that the Buddhist procession carried on a stick the image of a crucified monkey.

were the aggressors,\* and now what is the moral to be deduced from, and the conclusions to come to, after reading the dishonest hints thrown out by the *Ceylon Observer*, who would incriminate Theosophy in the matter? Simply this. What has happened and threatens to happen any day

---

\* In support of our assertion, we give the following extracts from Major Tranchell's evidence, as published in the *Bombay Gazette* of 7th April:—"I am acting Inspector General of Police. I verbally authorised the procession to come to Kotahena to the Buddhist Temple . . . . Having heard that on a previous occasion offence was taken by the Catholics at images in a Buddhist procession, I sent Superintendent Holland to inspect the procession were it started Close to the turning up of St. Lucia's Street, I saw a very large and excited mob armed with bludgeons and sword of the sword fish . . . . Seeing all the mob excited and all armed, I apprehended violence. Most of the men in the crowd had a white cross painted on their fore-head or waist. I believed them to be Roman Catholics . . . . As we neared, a number of men (R. Catholics) approached towards us determined to resist us, with yells, bludgeons and all kinds of things . . . . and, we were met with a shower of brickbats and stones from the opposing party . . . . Meantime the Buddhists forced three double bullock carts with paraphernalia on . . . . There were no missiles in them. As the carts neared the Catholics, a body of the latter ran down, seized the bullocks, belaboured and killed five of them, and the carts were drawn up in a heap and set on fire. Meantime showers of brickbats and stones were thrown, . . . . Adjutant of the R. D. F. rode up a little in advance of the troops when the Catholics seeing that Military assistance was at hand, gradually dispersed . . . . When I passed the Buddhist procession they had no offensive weapons in their hands. There was a very large number of women, several hundreds, in the procession. It was a perfectly orderly

procession, going in quite a proper manner” . . . . . In his cross-examination, the following facts were disclosed:—“There were girls and women of all ages. I went right through the procession from beginning to end. I looked as well at everything as I could, and I saw nothing objectionable . . . . . Buddhists have had, I am informed, a general permit for a procession in the month of March, but in my mind there was a doubt whether they should have it on Good Friday and Saturday, and I saw some leading Buddhists, and they agreed not to have any on those days, to avoid annoying the Catholics. They then pressed for one for Easter Sunday . . . . . I consulted the R. C. Bishop, who said there would not be the slightest objection to the



DR. SAMUEL CHRISTIAN FRIEDRICH HAHNEMANN  
1755-1843

Reproduced from *Hahnemann: The Adventurous Career of a Medical Rebel*, by Martin Gumpert, New York: L. B. Fisher, 1945.  
(Consult Appendix for biographical sketch.)



JOHN DEE  
1527-1608

From an old painting reproduced in *John Dee*, by Charlotte Fell Smith, London: Constable & Co., 1909.  
(Consult Appendix for biographical sketch.)

is due to the aggressive policy, intolerance and bigotry of the Christian converts and the absence of every effort on the part of their priests to control their turbulent spirit. It is again and once more the old but suggestive fable about the “Evil one” repeated; the devil who to defeat God and thwart the ends of Justice and of Right sows on earth the seeds of the thousand and one conflicting religious sects; the seeds sprouting and growing into the strong weeds that must stifle finally mankind, unless speedily destroyed and annihilated. To accuse the Theosophical Society of the Colombo riot is as wise as to throw upon it the blame of the proposed dynamite horrors in London under the laudable pretext that there are Irish gentlemen among its members. The Society *has no creed*, and respects and teaches every member to respect all creeds, while honouring and protecting his own above all others. It has Christians

---

procession on Easter Sunday. *He seemed pleased that the Buddhists had deferred to them in respect of the Friday and Saturday, and seemed anxious, if anything that they should have it on the Sunday.*”

All this clearly proves that—(1) The alleged image of a “monkey on the crucifix” was a false pretext to attack the Buddhists; (2) The Buddhists had not the remotest idea that they would be assaulted, as they would not in that case have brought their women of whom there were “several hundreds” in the procession, and would not have come armless and defenceless but would have asked the protection of the Authorities; (3) The majority (the Buddhists) gave deference to the feelings of a comparatively very small minority (the Catholics) as acknowledged by the R. C. Bishop himself but were the first victims of their good nature; (4) It was left to the Buddhists, the Godless Heathens, to set an example to the Christians by adhering to the alleged teaching of Christ, viz., “Love thy neighbour as thyself”; (5) The bloodthirstiness of the Catholics is exemplified in their killing the poor bullocks who certainly had no responsible share in the procession; (6) The Roman Catholic Bishop, although apparently satisfied for the *tolerant spirit* of the Buddhists, did not take care to control the *intolerant* enthusiasm of his “converts,” by sending some priests or going immediately to the spot of the riot and ordering them to desist from such disgraceful acts; (7) Neither the Catholic priests, if any, were near the scene of action, nor the laity, some of whom were there and who were “begged” by Major Tranchell to “use their influence with the Catholics,” would do it. These facts speak for themselves and no further comment is necessary.

---

as well as Hindus and Freethinkers among its members in Ceylon, though the great majority are certainly Buddhists. Christian Fellows having the right to protect and defend their faith, the Buddhists have the same right as also that of aiming at “the revival of Buddhism.” So strict are our rules, that a member is threatened with immediate expulsion, if being a *Theosophist*, he opposes or breaks the law of the country he inhabits,\* or preaches his own sectarian views to the detriment of those of his fellow brothers.† We invite the *Ceylon Observer* to search among the thousands of Theosophists to find any lawbreaker, criminal or even one avowedly immoral man among them—no one being able, of course, to answer for the hypocrites.



We conclude by pointing out once more to the deadly results of sectarian fanaticism. And, we assert, without fear of being contradicted, that were all to become Theosophists, there would be neither in India nor in Ceylon religious or any other riots. Its members *may and will defend themselves and their respective religions*. They will never be found the aggressors in any such disgraceful disturbances.

---

\* Art. XIV.—Any fellow convicted of an offence against the Penal Code of the country he inhabits, shall be expelled from the Society.— (*Rules of the T. S.*)

† Art. VI.—No officer of the Society, in his capacity of an officer, nor any member, has the right to preach his own sectarian views and beliefs, or deprecate the religion or religions of other members to other Fellows assembled, except *when the meeting consists solely of his co-religionists*.—(*Rules of the T. S.*)

The underlined sentence shows that in preaching Buddhism in Ceylon, Col. Olcott only exercises his right, since he preaches it to a meeting intended to consist solely of his co-religionists. No Christians are invited nor need they come. No one can accuse the President of preaching Buddhism to Hindus, or anything but ethics when there is a mixed assembly of Theosophists of different faiths.—*Ed.*

---

# *Collected Writings* VOLUME IV

## 1883

THE MAGIC OF THE NEW DISPENSATION

439

### THE MAGIC OF THE NEW DISPENSATION

[*The Theosophist*, Vol. IV, No. 8, May, 1883, pp. 200-201]

[H. P. B. begins by quoting from *The New Dispensation* of April 1, 1883, a long description of a number of conjuring feats with a supposed symbolical significance performed by Keshub Chunder Sen at one of his religious meetings. On this she comments:]

The *Brahmo Public Opinion* giving us an insight into, and an explanation of, what otherwise may have been mistaken by many “innocents” for *pakkâ* “miracles” produced by the divine Visitor, who stands accused of calling daily upon the minister of the New Dispensation—ventilates its just wrath in the following remarks:

On the eve of his intended gradual retirement from public life, Babu Keshub Chunder Sen seems bent upon exhibiting to the world all his accomplishments. It is still remembered by the friends of his schoolboy days that Babu Keshub Chunder Sen could successfully imitate some of the arts of celebrated jugglers. But with the growth of earnest thought and more serious occupation, these gay freaks of his youth were quietly forgotten, and Mr. Sen found himself heading quite a different movement. But now, as if he had nothing more serious to do, he seems busy with beguiling himself and the public, with the boyish feats of his schooldays. The most recent addition to his already numerous inventions, has been the display of feats of jugglery on the occasion of the last performance of the New Dispensation drama . . . The reader need only be told in addition, that the juggler was Babu K. C. Sen himself. We are sorry indeed that the name of God was thus made the subject of jugglery, and that religion was ever associated with the arts of the magician. . . Surely his ideas of the fitness of things, and his reverence for the name of religion, must have undergone a great change before he could descend so low. After this we pity Mr. P. C. Moozoomdar the more, for he has taken upon himself a hopeless task, that of defending a chief who is actually playing ducks and drakes with his reputation as a minister of religion.

440

BLAVATSKY: COLLECTED WRITINGS

While pitying the ruffled feelings of our grave contemporary—whose religious susceptibilities must have received a terrible shock—we can neither sympathize with, nor yet confess to any such sorrow on our part. Indeed, we rather feel highly gratified with the new development. With an eye to future events we already perceive that the hitherto unprecedented mode of worshipping, will soon find worthy imitators and thus achieve the grandest results. There is hope that following the good example, in another decade or so, half of the population of India—Mussulman dervishes and Christian Salvationists helping—will turn its temples, mosques and churches into theatres and circuses, for purposes of religious *tamashas*. Thus, the “deeper principles of the new faith” will be henceforth explained, indeed, “as they had never been explained before.” Then, the *hoi polloi* will be “taught divine wisdom” by *padri*-chorographers, whose flying battalions on the light fantastic toe may be used for the purpose of swiftly pursuing and catching sinners by their coat tails and head-locks, to be *saved* whether

they will or not; and we may hope to see “padri-*nautches*,” “padri-minstrels” and “padri-*jadoowallas*.” The alliance and kind brotherly help of the Bhutan and Sikkim Dugpa-lamas, as that of the Singhalese devil-dancers, is strongly recommended in this case. It is to be sought by all means, and their costumes, solemn awe-inspiring masks of pigs’ and bullocks’ heads, and tuition, thankfully accepted and adopted. The signs of the times are all there, and a most important religious reform in a near future may be expected now with full confidence.

But there are other reasons why we should feel thankful to the great Calcutta artist and deviser. Out of several “reformers” of benighted India, one, at any rate, has now condescended, with extremely laudable sincerity, to put aside his canting role of “God confabulating” seer, *to appear*—if we can credit the *Brahmo Public Opinion*’s information, in what seems to be his inborn characteristics—those of a “clownish-looking juggler” who, from his schoolboy days, “could successfully imitate some of the arts of celebrated jugglers.” Then, besides the fact that the world

of theists cannot be too thankful to Babu Keshub C. Sen for trying to infuse into the usual owl-like gravity of prayers and divine worship a streak of innocent mirth, sport and frolic—drollery never failing to attract more than irksome prosy solemnity—the charming novelty of the thing should be also taken into consideration. Enacting parables and “performing wonderful conjuring tricks” for the greater glory of God, is not an everyday sight: and we have now the explanation of the profound sympathy shown to, and the passionate defense of, the processional and professional Salvationists by the Calcutta mystic. Melpomene and Terpsichore are sweet sisters to Thalia of the mask and shepherd’s crook, and our Babu seems to be bent on devoting all the nine Muses to the service of God, including Erato, made so much of by King Solomon. True, it may be objected that the main idea—that of proving that “God can be seen and heard” by the help of *bogus* phenomena and “magical apparatus”—is not exactly novel; in fact, that it is as old as the hills. But it bodes fair that the “New Faith” should follow so closely in the well-trodden paths of the “old ones.” And even though—from the day, in fact, that the first couple of Roman Augurs had upon meeting to plug their cheeks with their tongues to conceal laughter, and down to our own times when the holy Neapolitan friars are still entrusted with the delicate operation of making St. Januarius’ blood boil and sing—the priests and servants of God of nearly all other creeds have to call in occasionally jugglery to their help to prove the existence of their respective deities—this detracts nothing from Babu Keshub’s glory, as a genuine inventor and a discoverer. The additional and very sensational method adopted by him of boldly proclaiming the *soi-disant* divine miracles as simply conjuring tricks, is as unusual as it is novel, and is as highly commendable. We take Babu Keshub under our protection, and recognize his every right to demand a patent from both the Lord Bishop of Calcutta and the Maharaja of the Vallabhacharyas.

In addition to all this he has shown himself a true democrat and the protector as well

humble and the poor. The strolling, naked *jadoowalla* has now every claim to the title of “teacher, who imparts wisdom through allegories and metaphors.” Thus, whenever we witness from the secure depths of our verandah, a street juggler offering his *mongoose* a dainty lunch off the head of a foredoomed cobra, and see further on the latter—though headless—resurrected to life in half an hour or so owing to the miraculous influence of a monkey’s skull placed on the beheaded trunk of the serpent, we will bear in mind “the deep spirituality” . . . contained in this “magical feat.” Remembering the wise lesson that “great prophets and seers have spoken (and acted?) in parables,” and that “God always speaks through nature,” as his devotee we will hear and understand Him the better owing to the great lesson taught through the “mongoose-cobra-monkey” trick. For the first time in our life, we will clearly perceive that the mongoose represents infallible “divine wisdom, or blind faith,” devouring and swallowing up, like Aaron’s rod, “Human Reason” or “fallible intellect”—the latter, agreeably with the tenets of the New Dispensation the devil’s gift, “the formidable foe . . . at whose hands it (the Holy Dove or Holy Ghost, which is the same thing) eventually fell a victim.” The monkey’s skull, of course, will remain an emblem of the active potentiality, in our sight, of that same blind faith to resurrect dead animals and extract moonbeams out of cucumbers—in the allegorical and metaphorical sense. Hence, our profound gratitude to the Minister who through his inexhaustible arsenal of religio-mystical inventions, has taught us a never-to-be-forgotten lesson of wisdom. Some slight improvements in the programme may, perhaps, be also respectfully suggested. Thus, for one, the rose-water and *sherbet* meant to demonstrate practically the ever-flowing “nectar of God’s love, through a small pipe”—first, in consideration to the drinking preferences of Calcutta, “the holy city of Aryavart,” and then as a fitter emblem of one of the attributes of the “Maker of all life”—might be suggestfully replaced by genuine *eau-de-vie*, the “water of life” of the Frenchman. Apart from this trifling change, we find little to criticize in the

new departure, but on the contrary venture to predict it the brightest future. His reform *must* in time prove fruitful in results, as in the words of the Bishop of Durham, commenting upon the Salvation Army: “the exaltation of sensationalism into a system is perilous in the extreme. When the most solemn events . . . are travestied, and the deity’s name profaned in parodies and common songs—awe and reverence being the soul of the religious life—he, therefore, who degrades the chief objects of religion by profane associations, *strikes at the very root of that religion.*”

---



# *Collected Writings* **VOLUME IV**

## **1883**

### **DEVACHAN**

[*The Theosophist*, Vol. IV, No. 8, May, 1883, p. 202]

Will you kindly permit me a question?

In Vol. IV, No. 2, on page 29, I find, that in the state described as Devachan the spiritual monad leads for very long periods an existence of unalloyed satisfaction and *conscious* enjoyment, however without activity, without exciting contrasts between pain and pleasure, without pursuit and achievement.\*

Now, how can a conscious existence without activity or pursuit be one of satisfaction or enjoyment? Would not annihilation be preferable to such a state of indolence? In the Christian heaven there is at least the waving of palm leaves and harping. A poor amusement indeed; but better than nothing? Please explain.

Hoping that my inquisitiveness will give no offence.

I am very respectfully,

Your obedient servant,

R. HARTMANN, F.T.S.

Georgetown, Colorado, *January* 31.

Our correspondent's question has been already anticipated by the important appendices added to the recent

---

\* [Vide "Death and Immortality," in the present Volume, where H. P. B. appends a long explanation to N.D.K.'s Letter to the Editor.—*Compiler*.]

---

"Fragment" on Devachan.\* To realize the conditions of spiritual existence of any sort it is necessary to get above the plane of merely physical perceptions. One cannot see the things of the spirit with the eyes of the flesh, and one cannot successfully appreciate subjective phenomena by help only of those intellectual reflections which appertain to the physical senses. "How can a conscious existence without *activity or pursuit* be one of satisfaction or enjoyment?" It would only emphasize the mistaken idea which this question embodies if one were to ask instead, "how can a conscious existence without athletic sports and hunting be one of enjoyment?" The cravings of man's animal or even bodily human nature are not permanent in their character. The demands of the mind are different from those of the body. In physical life an ever-recurring desire for change impresses our imagination with the idea that there can be no continuity of contentment, without variety of occupation and amusement. To realize completely the way in which a single vein of spiritual consciousness may continue for considerable periods of time to engage the attention—not only the contented, but the delighted attention—of a spiritual entity, is probably possible only for persons who already in life have developed certain inner faculties, dormant in mankind at large. But meanwhile our present correspondent may perhaps derive some satisfaction from the fact—as explained in recent essays on the

subject—that one sort of variety is developed in Devachan in a very high degree; viz., the variety which naturally grows out of the simple themes set in vibration during life. Immense growths, for example, of knowledge itself are possible in Devachan, for the spiritual entity which has begun the “pursuit” of such knowledge during life. Nothing can happen to a spirit in Devachan, the keynote of which has not been struck during life; the conditions of a subjective existence are such that the importation of quite external impulses and alien thoughts is impossible. But the seed of thought once sown, the current of thoughts once set

---

\* [This “Fragment” was mainly a paraphrase of the teachings contained in Letter No. XXV of *The Mahatma Letters to A. P. Sinnett*.—*Compiler*.]

---

going (the metaphor may freely be varied to suit any taste), and then its developments in Devachan may be infinite, for the sixth sense there and the sixth principle are our instructors; and in such society there can be no isolation, as physical humanity understands the term. The spiritual ego in fact, under the tuition of his own sixth principle, need be in no fear of being dull, and would be as likely to sigh for a doll’s house or a box of ninepins as for the harps and palm leaves of the mediaeval Heaven.

---

# *Collected Writings* **VOLUME IV**

## **1883**

### **THE SEVENTEEN-RAYED SUN-DISC**

[*The Theosophist*, Vol. IV, No. 8, May, 1883, p. 202]

The following interesting letter was received by us from Fresno, California. As it is a private one, we can give but extracts from it.

Exploring Copán and Quirigua in Honduras and Guatemala last year, I had the good fortune to make a discovery, which I am sure will interest you. As you are aware, the most prominent sculptured monuments in Copán consist of four-sided columns of from 10 to 12 feet high. These columns represent generally only on one side large sculptured personages in high relief.

The other sides again contain ornaments and glyphic inscriptions, hitherto not read or deciphered. One pillar, not previously described, however, contains only hieroglyphics arranged on all sides. It seems to be a record, perhaps of laws, perhaps of historical events. This pillar is about 10 feet high, and the sides 3 and 4 feet wide respectively. But the most remarkable [feature] is that this pillar was covered by a cap in the shape of a very low truncate pyramid. On this pyramid was seen a forced dead head of colossal dimensions and surrounding the same was an expanded “sun-disc,” crowning the very cap. The rays of the sun-disc were distinctly marked. The similarity of the same and the sun-disc common in the Egyptian monuments was so marked, that it immediately struck me that the *number* of *rays* must be 17, the sacred number of the Egyptian sun-disc. Upon counting the rays they were found to be as expected—17.

446

BLAVATSKY: COLLECTED WRITINGS

Now is this a pure “coincidence,” or is it another link in the broken and scattered chain, whose finding points toward an ancient connection between the Central American peoples, the Mayas and other races, and the Egyptians by means of a connecting Atlantis?

Another curiosity, naturally a “coincidence,” is worthy of notice. One of these sculptured personages dressed in priestly robes and holding in his hand a small square box, has his legs above the sandals ornamented with the CRESCENT. The same sign was used by the Romans to signify immortality and similarly placed above the sandals.

Cannot your trans-Himalayan Brothers give us any clue to these hieroglyphics inscribed on the Central American Monuments? Or have you no Psychometrists who could decipher them psychometrically. If any one should be willing to try to do so, I would send him a small portion of one of the glyphs I have in my possession, and maybe some good will come out of it.

E. G.

Assuredly the discovery mentioned in the above letter—the pillar with its 17-rayed sun-disc—points once more to an ancient connection between the central American peoples and the lost continent of Atlantis. The uniformity in the symbolic meanings of American antiquities, and of antiquities connected with the “Wisdom Religion” in Egypt or any other parts of Europe or Asia where they may be observed, is certainly far more remarkable than would be agreeable to theorists who wish to account for it by help of that hard-worked servant—coincidence. It has been traced with great patience through many different departments of archaeology by Mr. Donnelly in his recent *Atlantis: the*



*Antediluvian World.* The second part of the title of this volume, by the way, will not be quite acceptable to students of the subject who approach it from the side of occult science. The deluge is better left alone until cosmogony is more generally understood than at present. There is no one deluge that can conveniently be taken as a turning point in the world's history—with everything before that antediluvian, and everything of later date—postdiluvian. There have been many such deluges cutting [off] the various races of mankind at the appointed time in their development. The situation has already been referred to in the "Fragments of Occult Truth." During the occupation of the Earth for one period by the great tidal wave of humanity, seven great races are

successively developed, their end being in every case marked by a tremendous cataclysm which changes the face of the earth in the distribution of land and water. The present race of mankind, as often stated, is the fifth race. The inhabitants of the great continent of Atlantis were the fourth race. When they were in their prime, the European continent was not in existence as we know it now, but none the less was there free communication between Atlantis and such portions of Europe as did exist, and Egypt. The ancient Egyptians themselves were not an Atlantic colony. Mr. Donnelly is mistaken on that point, but the Wisdom Religion of the initiates was certainly identical and hence the identities of symbolical sculpture. This is what the "Himalayan Brothers" say. Whether any of our psychometrists will see any further depends on the degree of their development. At any rate, we accept the offer of our esteemed correspondent with thanks and will expect the promised portion of the glyph, before we venture to say anything further.

---

# *Collected Writings* VOLUME IV

## 1883

### DO THE RISHIS EXIST?

[*The Theosophist*, Vol. IV, No. 8, May, 1883, p. 203]

With reference to a "*Hindu Theosophist's*" query and your reply thereto on page 146 of the March *Theosophist* whether Hindu *rishis* of old do exist in flesh and blood, what say you to the communication of the Madras Yogi, Sabhapati Swami in *The Theosophist* of March, 1880, Vol. I, p. 146?

Thus writes Sabhapati Swami: "The founder of our Ashrum, viz.: His Holiness the Agastya Mooni, who died, according to the common chronology, many thousand years ago, *is still living*, with many other *rishis* of his time." The italics are not mine.

ANOTHER HINDU THEOSOPHIST.

We say (a) that our correspondent's quotation being on page 146 he might easily have glanced on page 147 and found (col. 1) the following remark: "It is presumably

almost needless, in view of the paragraph on the opening page, to remind the reader that the Editors of the Journal are not responsible for any views or statements contained in communicated articles, etc."

(b) That Sabhapati Swami is welcome to imagine and may believe that the moon is made of green cheese and prove himself very sincere in his belief. But what has that to do with the Editor's belief upon the subject? and (c) that all the Hindus, past, present and future, to the contrary, could not make us *believe* that a man of our present fifth race, and of the fourth cycle Round, can or ever could live more than 300 to 400 years *in one body*. We believe in the latter, *i.e.*, we know it to be *possible*, though highly improbable in the present stage of evolution, and so rare a case as to be nigh unknown. If science in the face of Dr. Van Oven gives 17 examples of age exceeding 150, and Dr. Bailey in his *Records of Longevity* a few as high as 170— then it does not require a great stretch of "credulity" in admitting the possibility of reaching through *adept* powers the double of that age. Therefore, if we claim to *know* that such a thing is possible, Sabhapati Swami has perhaps an equal right to claim that he also *knows* that some exceptional men (Rishis) live "several thousand years." It is a matter of personal opinion—and it remains with the public jury to decide who of us is nearer the truth.

---

# *Collected Writings* **VOLUME IV**

## **1883**

### **COMMENT ON “ANOTHER ‘SPIRITUAL’ PUZZLE”**

[*The Theosophist*, Vol. IV, No. 8, May, 1883, pp. 203-204.]

[Under the above title is published a letter in which the writer relates a curious experience, and asks for an explanation. He had been subject to “most unpleasant sensations” for a week subsequent to the sudden death of his neighbour whom he “knew little,” finally receiving “through impressions” a communication from him. The deceased neighbour appeared to be seeking sympathy and help. At the same time the widow of the deceased called upon the

COMMENT ON “ANOTHER ‘SPIRITUAL’ PUZZLE”

449

writer, saying that she had seen her husband, and he had tried to speak with her.

The letter ends with the query: “What is the explanation, presuming, of course, that the two manifestations were from the same source?”

H.P.B. appends the following note:]

This letter has been neglected for some time by reason of more pressing claims on our attention. The case described is an illustration of spiritual communications of a class which very naturally render empirical observers of such phenomena reluctant to accept what is nevertheless their true explanation: The “communicating intelligence” is not really an intelligence at all; it is partly a reflection of ideas in the mind of the living medium, partly a survival of impulses imparted to the *kama-rupa*, or fourth principle of the deceased person, before the separation therefrom of the intelligence which really belonged to it in life. The long message imparted by impression to our correspondent takes its form from his own mind. His friend must have died thinking of him, however slight their acquaintance was during life. The true soul of the dead man went its own way having the fourth principle, the agent and instrument of its volitions during life, impressed with an unfulfilled impulse to communicate with our correspondent. The *kama-rupa* then blindly and unconsciously awaited its opportunity and pressed in the direction of its fulfilment. The vision seen by the widow was provoked by another of the dead man’s latter impulses—perhaps the very last and strongest. The *kama-rupa* had, so to speak, received its orders which it could not help fulfilling.

# Collected Writings VOLUME IV

1883

450

BLAVATSKY COLLECTED WRITINGS

## PARABRAHM, DEFINED BY VEDANTINS

[*The Theosophist*, Vol. IV, No. 8, May, 1883. pp.204-205]

I beg to call the attention of those who are interested in the question of “Personal, Impersonal, or No God,” to the following extract of a dialogue in Urdu which took place between myself and a Sannyasi (Brahmin ascetic) at Lahore Railway station on the evening of the 3rd instant. He is a Chela of a Vedantin Sannyasi of Benares known as Śankar-Giri Swami. He has studied, he said, *Guru Gîtâ* and *Upanishads*. He refused to give out his name, of course, for no Sannyasi will ever give it.

Q.: Is God kind?

A.: Paramatma is the *sat* (essence) of everything and *all* the rest is *mithya* (illusion) brought on by ignorance. There is nought but Parabrahm. To whom or to what then can it be kind?

G.: Do you pray?

A.: *To whom* am I to pray? I do not, for I am myself Parabrahm. I only contemplate. Contemplation is a state of mind.

Q.: Are you then a nastika (atheist)?

A.: No.

Q.: Are you a Mussulman or a Christian?

A.: Neither.

Q.: What religion to you then belong to?

A.: I am a Buddhist, that is to say, a Vedantin of Śankaracharya’s school.

I *thrice* questioned whether he was a Buddhist, and to my utter amazement he *thrice* replied in the affirmative. I am myself a strict orthodox Brahmin and believe in one Personal God, discarding the idea of the thirty-three crores of gods.

RAMJI MALL PANDIT,  
*Clerk in the Rohilkhand Patriotic  
Association’s Office. (Travelling  
on duty with the President.)*

Sialkot, 4th April, 1883.

The above statement took place in the presence of a Chela from the north who corroborates the statement.

(RAI) BISHENLALL, F.T.S.

THE RELIGION OF THE FUTURE

451

So true is the claim that there is no difference whatever between esoteric Buddhism and those Vedantins who understand the correct meaning of Śankaracharya’s teachings—the advanced Advaites—that the latter are spoken of throughout southern India as *Prachchhanna Bauddhas*—or “Buddhists in disguise” especially by the *Viśishtâdvaites*.

---

# *Collected Writings* VOLUME IV

## 1883

### THE RELIGION OF THE FUTURE

[*The Theosophist*, Vol. IV, No. 8, May, 1883, pp. 205-206]

Occultism teaches us that ideas based upon fundamental truths move in the eternity in a circle, revolving around and filling the space within the circuit of the limits allotted to our globe and the planetary or solar system; that, not unlike Plato's eternal, immutable essences, they pervade the sensible world, permeating the world of thought; and, that contrary to chemical affinities, they are attracted to, and assimilated by, homogeneous universals in certain brains exclusively the product of human mind, its thoughts and intuition; that in their perpetual flow they have their periods of intensity and activity, as their durations of morbid inactivity. During the former, and whenever a strong impulse is imparted on some given point of the globe to one of such fundamental truths, and a communion between kindred eternal essences is strongly established between a philosopher's interior world of reflection and the exterior plane of ideas, then, cognate brains are affected on several points, and identical ideas will be generated and expression given to them often in almost identical terms.

The correctness of this doctrine was often ascertained by modern occultists, and is once more shown as something above a mere plausible conjecture just at present. A correspondent of our contemporary, the *Indian Mirror*,

452

BLAVATSKY: COLLECTED WRITINGS

writing from Italy (see issue of March 31, 1883), tells us that it has been his good fortune since he came to Florence:

To meet with a gentleman from Philadelphia, in the United States who has written a work, entitled "*The Religion of the Future*," which is still in manuscript. This gentleman, the author, was brought up as a Quaker, but would not be considered orthodox by that body now. His opinions have been modified so materially by his travels in England, Germany, and elsewhere, as to make him quite heretical.

It is the brief summary of the manuscript of *The Religion of the Future*—as given by the correspondent—that attracted our attention. The name of the Quaker gentleman is not mentioned; but had we been told that the work was written by our "Lay Chela," who, with regard to the fundamental doctrines explained by him, is the faithful amanuensis of one of the Himalayan Masters—we would have accepted it as a matter of fact. It is most probable that when *The Religion of the Future* is read in its completeness, there will be found more than one page and chapter, perchance, that will appear to the correctly-informed occultist as grotesque and heterodox. Yet though it may sin in its details, it is perfectly correct in its essential features as far as we understand it. Let our

students of occult science judge.

The peculiar tenet of *The Religion of the Future* is that *Matter and Life are equally eternal and indestructible*; that the *Universal Life is the Supreme Being, not necessarily Omnipotent*, but of powers infinitely transcending anything of which we have a conception on earth; *that man, on becoming fitted for absorption by moral purity, is absorbed into this Universal Life or Supreme Being, being subject to frequent appearances on earth, until that moral purity is attained- and that the sum of all the experiences of the noblest of animated beings, from all parts of the Universe, is added constantly to the intelligence of the Universal Life.*

We have italicized the most striking passages. Rendered in plain language and amplified, the Arhat esoteric doctrine teaches that (1) “‘Matter and Life are equally eternal and indestructible,’ for—they are one and identical; the purely subjective—hence (for physical science) unprovable and unverifiable— matter becoming the ONE life or what is generally termed ‘Spirit.’ (2) The hypothetical deity (or God as a personal *Being*) as something unattainable by,

DRAGGED IN AGAIN!

453

and incomprehensible to, logic and reason, being never speculated upon or taught—since occult science takes nothing on *faith*—is classified with the highest of abstractions, and perceived and accepted in what we call ‘UNIVERSAL LIFE.’ (3) Omnipotent only through, and in conjunction with, the immutable, eternal Laws of Nature which are thus the basis upon which Life works, it is not ‘necessarily Omnipotent,’ *per se*. (4) That man is absorbed into, and becomes one with, the Universal Life, or Parabrahm, only after he is entirely purified, *i.e.*, disenthralled from matter and gone beyond the sphere of sense—is a doctrine recognized alike by Buddhist, Hindu and other old Asiatic philosophies; as also (5) that man is ‘subject to frequent appearances on earth,’ until his double evolution—moral and physical—is achieved throughout the seven Rounds and he has reached the ultimate perfection. The latter doctrine is carefully explained by ‘Lay Chela’ in the later ‘Fragments of Occult Truth.’ (6) And last, ‘the sum of all the experiences’ of man from all parts of the Universe, ‘is added constantly to the intelligence of the Universal Life’—means simply this fundamental doctrine of the Secret Science: ‘UNIVERSAL INTELLIGENCE is the sum total, or the aggregate of all the intelligences, past, present and future of the universe.’ It is the Ocean of Intelligence formed of countless drops of intelligences, which proceed from, and return to it. If they were all taken out, to the last drop, there would be no more Ocean.” (*Book of the Arhats*, Sect. IV, leaf 39.)

---

## *Collected Writings* **VOLUME IV** **1883**

### **DRAGGED IN AGAIN!**

[*The Theosophist*, Vol. IV, No. 8, May, 1883, p. 206]

The bisons, or North American buffaloes, we are told, when migrating, travel in vast solid columns of tens of thousands, which it is almost impossible to turn or arrest in their progress, since the rearward masses, pressing forward, drive the leaders on, whether they will or no. Their

454

BLAVATSKY: COLLECTED WRITINGS

roaring is like hoarse thunder, and wide tracts of virgin forests, cultivated plantations and, of course, many a solitary hut of the prairie huntsman are swept away, ground to powder-dust by this living avalanche.

The above picture, with the subsequent reflections thereupon, was suggested to us by seeing our names dragged into polemics with regard to native volunteers. As a simile, it gives a fair idea of the dissatisfied Anglo-Indians in their present state of fury. Roaring themselves hoarse, they seem to press as madly forward as any herd of bisons, driving on their leaders. That they should upset everything in their way, from forest down to hut, or, in plainer words, from the whole Bengali population down to the solitary and harmless Babu, is only as it should be expected, since they are blindly and helplessly driven on by their fury ever since the first impulse was given. This is easy enough to imagine. It is less easy to comprehend, however, why some of them should actually go out of their way to assault individuals that have no more than the man in the moon to do with any one of them in particular, and their political squabbles especially—unless it be on the broad necessitarian principle of the American boy who—unable to satisfy his spite against a stronger comrade—made faces at his sister. During the whole period of our four years' living in India, neither our Society, nor its Founders, nor this Journal had anything to do whatever with politics. Nay, feeling an innate and holy horror for everything connected with it, we have avoided the subject most strenuously. Empires might have fallen down and arisen anew during that interval, but still our Journal as ourselves would not have heeded the catastrophe but given ever our undivided attention to "Occult Truths" and kindred metaphysical problems. Nevertheless, several Europeans among the dissatisfied faction of Anglo-Indians, availed themselves of the opportunity to connect the hapless Theosophists with "Native Volunteers," a movement with which the latter have not the least concern; and, as a result, they have, under various and fanciful *noms de plume*, bravely insulted them in the Anglo-Indian papers. Of course the object is self-evident. Unable to hit Mr. A. O. Hume,



like the Yankee boy, they made “faces at his sister” in the theosophical sense of the word. The first shot having been fired in the *Pioneer* by a “Bailey-Guard” (may the idea of finding out his real correct name by having the pseudonym *anagrammed* never cross the mind of the poor man’s enemies!) who declined “to break lances with so doughty a champion of Vegetarianism, Theosophy and Blavatskyism”—a host of imitators followed suit. At the time we write, the controversy appears closed by “Psychologist,” in the same paper. A correspondent of that name would make the credulous public believe that Mr. A. O. Hume, who, with him, is transformed into “the dainty Ariel . . . of the realms of Theosophy opened by ‘the dear old lady’—is now amusing himself by *performing the bidding* of Col. Olcott, the Yankee Prospero.”

Alas, for the quips and cranks of Sydney Smith, that they should be thus outrivalled and eclipsed by an obscure “Psychologist”! Like the Foston of the reverend humorist, notwithstanding their intended sourness, his witticisms are really “twelve miles from a lemon.” Mr. Hume, who is kind enough to characterize the clumsy missiles as “good-natured fun,” in his answer in the *Pioneer*, rectifies the absurd accusation, thus:

I notice that “Psychologist,” who very good naturedly makes fun of some of the many shortcomings, speaks of me as acting under the behests of Colonel Olcott and Madame Blavatsky. Now I have the greatest respect for these two earnest and self-devoted philanthropists, but though a staunch supporter of the Theosophical Society, which may yet effect the grandest moral and social reforms, I owe it, both to them and to myself, to make it clear that I am not speaking in these matters at the instigation of that very limited, if august, section of native thought which they alone represent.

We should hope not. It would be a most desirable thing were the “Bailey-Guards” and “Psychologists” of the *Pioneer* to concern themselves with people and things they know nothing about as little as “the dear old lady” and the “Yankee Prospero” concern themselves with the non-official Anglo-Indian mob and their undignified brawls sailing under the pompous name of—political agitation.

# *Collected Writings* VOLUME IV

## 1883

456

BLAVATSKY: COLLECTED WRITINGS

### THE TRINITY OF RIGHTEOUSNESS\*

[*The Theosophist*, Vol. IV, No. 8, May, 1883, pp. 206-208]

Three other victims “smelling sweet in the nostrils of the Lord!”

The names of Justice North, the Rev. Dr. S. Wainwright, and Mr. Alexander Scott, will go to posterity, if Christendom has any decent sense of gratitude left in it. The first named is the righteous Judge who has sentenced Messrs. George W. Foote, the editor, W. T. Ramsey, the printer, and H. A. Kemp, the publisher of the *Freethinker*, to a rather long term of imprisonment, the “trinity of Unrighteousness,” thus finding an avenging Nemesis in the “trinity of Righteousness.”

To moderate the zeal of Torquemada, the great Inquisitor, Pope Alexander VI had to name four assistants to help and check at the same time the passion of that holy ogre for burnt human flesh. To moderate the zeal of Justice North, the powers that be over them will have to repeal more than one law, eaten long since by rats, but still alive and cherished in the large magnanimous hearts of those who would call themselves the followers of Christ and the avengers of God, while full of the spirit of Torquemada, they are really but the humble servants of him who tempted the Crucified. The parable about the “talents” in which Mr. Justice North personified the “Master,” who “reaps where he sows not, and gathers where he has not strewed,” was

---

\* [H.P.B. herself identified her own-authorship of this article-when it was pasted in her *Scrapbook X*, 89.—*Compiler*.]

---

represented, with that difference only, that Mr. Foote, “the unprofitable servant,” was not accused by him of hiding his Lord’s “talent in the earth,” but of “prostituting his talents to the work of the devil.” Therefore—“thou wicked and slothful servant, be cast into the bottomless pit and outer darkness.” There was also “weeping and gnashing of teeth”—only not in the bottomless pit, but on the gallery—and we hope, higher, if there be such an upper story. The words addressed to the righteous Judge by the prisoner after sentence was passed on him (the father of a family, we hear, whose forced absence, and inability to support them for one whole year, will tell on the poor home) are memorable and may yet become historical. “My Lord, I thank you, it is worthy of your creed,”—said Mr. Foote.

And thus, once more is the prophecy fulfilled: “For unto every one that hath shall be

given, . . . but from him that hath not, shall be taken away even that which he hath.”

The trial was for blasphemy—an elastic word that, capable of being stretched out *ad infinitum*.<sup>\*</sup> The Christmas Number of the *Freethinker* contains the graphic, though, we must say a little too plastic, illustration of the solemn view allowed by divine grace to Moses from within the “clift of the rock,” and described with such chastity of style in *Exodus*, xxxiii, 23. Failing to catch the spirit of the divine allegory, the defendants reproduced too faithfully the dead letter of the text, and thus could hardly fail to catch it this time. They were guilty of bad taste and vulgarity, and they

---

<sup>\*</sup> “What is blasphemy?” asks Col. R. Ingersoll in a recent lecture—“First, it is a geographical question. There was a time when it was blasphemy in Jerusalem to say that Christ was God. In this country it is now blasphemy to say that He is not. It is blasphemy in Constantinople to deny that Mahomet was the prophet of God; it is blasphemy here to say that he was. It is a geographical question, and you cannot tell whether you are a blasphemmer or not without looking at the map. What is blasphemy? It is what the mistake says about the fact. It is what last year’s leaf says about this year’s bud. It is the last cry of the defeated priest. Blasphemy is the little breastwork behind which hypocrisy hides; behind which mental impotency feels safe. There is no blasphemy but the open avowal of your honest thought, and he who speaks as he thinks blasphemes.”

---

certainly deserved to be tried and sentenced by a jury of— Aesthetics. The jury of Christians by declaring them “guilty” have only thrown dishonour and ridicule upon their own holy Bible. The sentence falls heavier upon the latter than upon the prisoners. We know a Christian gentleman in India who, little acquainted with the Old Testament, offered a sovereign for the Christmas Number of the *Freethinker*, in order to compare the two, and who otherwise would have never heard of the publication.

Having done with No. 1 of the “Trinity of Righteousness,” we have to speak of the second and third personages of the same. Rev. Dr. Wainwright and Mr. Scott are respectively the President and the Honorary Secretary of the newly established “Society for the Suppression of Blasphemous Literature,” a body that bodes fair to revive the Holy Inquisition if, in the course of its evolution, it is not made to come to grief.

Protestantism recognizing no saints—no statues, therefore, with glories around the heads can be erected to these three truly good men. Nor have they any chance of being canonized after passing through the usual process of beatification, the promoter of faith, popularly and legally known in Rome as “the devil’s advocate,” being sure to raise all possible objections against the beatification of the three Protestant gentlemen. It is a great pity though; for, if any “friends of God” have ever deserved such honours, it is surely they. Indeed, they have all the needed requisites demanded for it by the Holy See, *viz.* “a general reputation for sanctity, and supernatural gifts”; they having performed the two prescribed ostensible miracles—(a) that of resurrecting to life an old and obsolete law for blasphemy, dead as a door nail for over half a century; and (b) that other one—of forcing the proud, free-born Briton, whose greatest boast is his absolute liberty from the shackles of mental and physical slavery, to permit its revival and forthwith to see it taken

advantage of and abused. Again, the act of devotion shown to their Maker, by these three saintly characters, is far more meritorious than that of many a glorified saint. Surely the merit of allowing one's unwashed body to be

devoured by vermin for fifty consecutive years, cannot bear for one moment comparison with that of abandoning one's fair name to the vultures—called Contempt and Ridicule—of the generations to come! Let only the Rev. Dr. Wainwright and his worthy Secretary Mr. A. Scott, carry out their threat, and the thundering peals of laughter that will convulse all the educated classes of Europe and America will deafen every bigot, and silence for a long time, if not forever, the croaking sound of psalm-chanting, and nasal singing of every Sunday service and Mass. The astonished question, "What next?"—made by every sane man who had heard of the revival of an old law, of which decent people in England felt already ashamed 250 years ago, is answered by the self-constituted God's bodyguard, Messrs. Wainwright and Scott, in the following lines published in several daily papers:

WE PROPOSE TO GET UP CASES, AS OUR FUNDS WILL ALLOW, AGAINST PROFESSOR HUXLEY, DR. TYNDALL, HERBERT SPENCER, SWINBURNE, THE AUTHOR OF 'SUPERNATURAL RELIGION,' THE PUBLISHERS OF MILLS MORLEY, THE EDITOR OF THE *Jewish World*, DR. MARTINEAU, AND OTHERS, WHO BY THEIR WRITINGS HAVE SOWN WIDESPREAD UNBELIEF, AND, IN SOME CASES, RANK ATHEISM, IN CULTIVATED FAMILIES.

Are we dreaming, or awake? Is the above grotesque defiance of disgraceful obscurantism thrown into the face of science as of all the enlightened portion of mankind, something more serious than an indecent farce of pseudo-conservatism, and is it really intended as a *bona fide* threat? The sentence passed on the editors and publishers of the *Freethinker* gives it an air of probability undreamt of in this so-called age of progress and freedom of thought. In our bewilderment, we really do not know whether in penning these remarks we are crossing or not the (to us) forbidden boundaries of politics. In these days of sudden surprises, when no one knows what is what, which is which, and who is who, we would not wonder if, like Mr. Jourdain, who spoke all his life prose without suspecting it, we were told that our reflections are "political" and also blasphemous to boot. It would, of course, be a profound honour to share prosecution in the distinguished company of Messrs. Huxley,

Tyndall and Herbert Spencer. Yet—*pro pudor!* assuredly a subscription ought to be raised to secure for the said "bodyguard" comfortable quarters in some pleasant but

solitary place. For instance in one of those asylums which are lately giving hospitality to so many victims of religious frenzy—whenever they escape the gallows—modern imitators of Abraham’s sacrifice, the murderers of their sons and daughters who allege to receive divine commands from God to that effect. Already, another old law—against palmistry—having been dug out for the easier prosecution of Mr. Slade the medium, some six years since, with the revival of the law for blasphemy, England may hope to become ere long the world’s theatre re-enacting on its cultured and polished boards, and for the edification of all Europe, another series of those mediaeval dramas and bloody tragedies of the palmy days that preceded King William’s veto of the witchcraft act, such as witch-burning and Quaker-branding and flogging at the cart’s tail. In our days of revivals of everything in general, and mouldy antiquities especially, it is not so very unreasonable to expect to see repeated the scenes that illustrated the reign of Francis I, a pleasant period during the lapse of which 100,000 witches were burned alive. And what more refreshing sight for the liberals of merry old England than the carrying out of this programme, for instance: a whole army of mediums having been subjected to a close examination by Rev. Wainwright and Co., and found all marked by the devil’s horn (a sign that every candidate to sorcery bears during his novitiate) are sentenced by Mr. Justice North to public roasting on Charing Cross. Imposing spectacle and scenery! The huge piles of wood are surrounded and protected by a triple row of soldiers of the Salvation Army—Mrs. General Booth, as Commander-in-Chief on the back of an elephant (trophy of India), her banner with its ominous words “Blood and Fire” unfurled, and her double-edged sword, in the shape of a crux ansata and cross combined, ready to cut the ear of any Malchus who would dare to interfere. Orders rapidly passed through telephones. Huge electrical machines prepared, as the wood of the pyres is to be kindled by electric

light, and very huge phonographs in great supply—the last words of mediums confessing to their allegiance to, and connection with, old Harry, having to be recorded and preserved in the phonographs as evidence for the future generations of sceptics to come. Large band of “celestial musicians,” gathered from the pagodas of India and converted by Major Tucker to Christianity, playing the March from Wagner’s Opera the “Gaal” on the death of the Holy Swan. The motley crowd of mediums having been put to death and disposed of *for believing in*, and encouraging the devil; next comes a batch of the Fellows of the Royal society headed by Messrs. Tyndall, Huxley, and Herbert Spencer, sentenced for *not believing* in the horny and cloven-footed gentleman. In consideration for their services and their scientific discoveries, they having furnished the modern Holy Inquisition with telephones, electric light, and phonographs, the sentence of death passed on the learned prisoners is commuted to one more worthy of this enlightened age. To prove that Religion has always proceeded hand in hand with Science and Progress, the erudite *blasphemers* are simply “flogged and branded at the cart’s tail” and sent home with a paternal admonition from Comstock, invited for the occasion from America, his travelling expenses being paid from the Missionary funds, replenished by the voluntary

contributions of all the poor servant girls in awe of eternal damnation. The gloomy scene closes with the “Death March of Saul.” . . . .

We confess our shortcomings. We prefer brutal sincerity and a frank avowal of despotism to sham protestations of liberty, and— pharisaism. We would a thousand times rather submit to the iron-bound limitations of the Russian Press laws, of censorship, and an honestly open system of autocracy, than risk to trust to the treacherous promises of the deceptive *fata morgana* of English social and religious liberty, as exercised at present. Why not be honest, and confess at once that the free-born Englishman is free, only so long as no old laws, *reliquiae* of an age of barbarism, are dragged out to light as a weapon against him by the first Pecksniff-like scoundrel who chooses to satisfy his

grudge and spite against his better ones? After which, this vaunted freedom may be snuffed out under the extinguisher left by law at the sweet will and pleasure of any prejudiced or bigoted judge. Freedom of thought, freedom of speech, and along with it social freedom, are simply delusions like all the rest; the will-o’-the-wisps, the pitfalls prepared by the old generations to ensnare the new ones, the credulous and the innocent. “So far shalt thou go and no further!” says the terrible but honest genius of the Russian Press, pointing with his finger to the boundaries prescribed by censorship; while the Englishman who sings so proudly

“Britannia rule the waves!  
Britons never, ne—ver, n-e-v-e-r, shall be slaves!”

finds himself before he has hardly time to draw the last note, in the tight embrace of Public Opinion, the boa constrictor-like Mrs. Grundy; who, after squeezing breath out of him, coolly throws him right into the clutches of some other such “Trinity of Righteousness” that may be watching its main chance from the top of some other pile of obsolete and long-forgotten, but still-existing, laws. . . .

Thus, it would appear that Protestant England, which has rejected with the rest of the Roman Catholic dogmas, laws and usages, that of the *Index Librorum Prohibitorum* and *Expurgandorum*, and filled miles of columns in her newspapers with scornful remarks upon Russian censorship, allows after all her pious judges and clerical bigots to have the best of her in various underhanded ways. And why should they not, since there is no one to check their zeal? Adding cant to piety, and treachery to intolerance, by pouncing upon their chosen victims unawares, they could never serve in any more appropriate way the God *created by them in their own image*—the “Lord,” who promised Moses “I will harden Pharaoh’s heart,” and who has hardened it about a dozen times for the mere pleasure of multiplying his signs and wonders, and then punishes by putting his own victim to death.

*Dies irae! . . . Non omne licitum honestum.* We prefer Mr. Foote's actual position to that of his severe Judge. Aye, and were we in his guilty skin, we would feel more proud, even in the poor Editor's present position, than we would under the wig of Mr. Justice North, who, Solomon-like, sits in all his glory rendering judgments "after his own heart."

---

# *Collected Writings* **VOLUME IV**

## **1883**

### **MISCELLANEOUS NOTES**

[*The Theosophist*, Vol. IV, No. 8, May, 1883, pp. 182, 189]

We acknowledge, with thanks, the receipt of Mr. Lillie's *Buddha and Early Buddhism*. The subject of the work being one to which the greatest interest is attached, it was sent by us for careful review to a Buddhist scholar, a gentleman who has thoroughly studied both the Southern and Northern systems of Buddhism, and who is the most fitted person to give an impartial view upon the vexed question that now divides such two eminent scholars like Mr. Rhys Davids and Mr. Lillie. We will not anticipate much the opinions of the learned Pandit by saying that those who think that the doctrines of the Lord Buddha do not form a system complete in themselves, but are a modification of Brahmanism, make a singular mistake. These doctrines are not a modification but rather the revelation of the real esoteric religion of the Brahmins, so jealously guarded by them from the profane, and divulged by the "all-merciful, the compassionate Lord," for the benefit of all men. It is only the study of Esoteric Buddhism that can yield to scholars the real tenets of that grandest of all faiths.

---

. . . . Theosophists of all creeds, that is to say, every person in every Church, who makes personal efforts to attain the higher knowledge, whether or not he calls himself such, or even knows himself to be of the class so denominated. . . .



## *Collected Writings* VOLUME IV

### 1883

464

BLAVATSKY: COLLECTED WRITINGS

### COL. OLCOTT'S WONDERFUL SUCCESS

[*The Theosophist*, Vol. IV, No. 8, *Supplement*, May, 1883, p. 3]

[Mr. P. C. Sen having written to *The East* describing the cure by mesmeric treatment on the part of Colonel Olcott of two of his relatives, the Editor of *The East* wrote: "Surely our correspondent does not mean to say that miracles are possible even at this fag end of the nineteenth century. If not, then why this attempt at ascribing these alleged cures to supernatural agencies?" On this H. P. B. commented as follows:]

*Mirabile dictu!* The esteemed Editor of *The East* must surely have been labouring under a biological hallucination at the time of penning his—to say the least—ill-humoured remark. What is there in Mr. Purna Chundra Sen's above-quoted letter to make him suspect his correspondent of making an attempt to ascribe Col. Olcott's cures to "supernatural agencies"? Are the words: "wonderful recovery," "skilfulness in Mesmerism," "ability," etc., etc., synonyms of "supernatural agencies"? The Theosophists do not, as a rule—least of all the Founder—believe in, or attribute anything whatsoever to "miracle" or *supernaturalism*; nor do they ever allow their members, if they can help it, to have any such superstitious ideas "at this fag end of the nineteenth century." We do not find in the above-quoted letter one word reminding in the remotest way of any "superstition." Had Mr. Purna Chundra Sen, or the President-Founder, attributed his cures to the intervention of God or Divine Providence, then would the ill-humoured remark have indeed its *raison d'être*. But we suspect that it is just because of his letter being quite innocent of any

MRS. ANANDABAY JOSHI, F.T.S.

465

such gushy allusion—some people laying all and everything at the door of that hypothetical Providence—that the Editor of *The East* went out of his way to send a thrust into his correspondent. Nor are Colonel Olcott's cures likely to ever become any less *bona fide* and real, for their being called by all the editors the world over only—"alleged" cures.

---

## *Collected Writings* VOLUME IV

1883

**[MRS. ANANDABAI JOSHI, F.T.S.]**

*[The Theosophist, Vol. IV, No. 8, Supplement, May, 1883, pp. 6-7]*

Mrs. Anandabai Joshi, F.T.S., the well-known Mahratta Brahmin lady, sailed yesterday by *S.S. City of Calcutta* for New York. She goes to America with the object of studying medicine. We hope that profiting by the grand privileges and facilities afforded to women in America, our brave sister may achieve there the greatest success. May she return from that ocean of freedom an M.D., having meanwhile avoided its two most prominent sandbanks: The Women's Right Society and the Young Men's Christian Association, both of which classes, like the roaring lion in the desert seeking whom he may devour, are ever on the watch to entice at their arrival the innocent and the unsuspecting. Noticing her departure, our contemporary of Lahore, *The Tribune*, makes the following extremely just remarks upon our courageous young sister:

Mrs. Anandabay Joshi, the well-known Mahratta lady, who was the other day lecturing at the Serampore College, in Bengal, so eloquently in English, sailed on Friday before the last, by one of the City Line

466

BLAVATSKY: COLLECTED WRITINGS

Steamers for New York on her intended visit and stay there to study medicine. Besides being well-educated this Native lady is possessed of no ordinary amount of moral courage. She is not a Christian convert, as many of us may suppose, but a married Hindu lady whose husband is still living. But she goes alone beyond the seas on her mission, while her husband remains at home, being the only stay and support of his parents. Such courage is but very rare, considering that her mission is to remove a national want—that of Hindu lady doctors—and the sacrifices are almost dreadful to think of. Not a whit less, or perhaps more, than that of Pundita Rama Bai, her earnestness in such a patriotic cause should, it is to be hoped, commend itself strongly to the liberalism and conscientiousness of her fellow countrymen and society that she may not be declared an outcast by them at her return. Backward Punjab, alas, has not got one single member of her sex who is capable of even sympathizing with her object as, we believe, many of her own Presidency will! So, while we sincerely wish her every success, we venture to think, that some of her sisters of her own Presidency, Mahratta and Parsee, who are farther advanced in education and enlightenment than the most proficient better-half of the young Bengal, admittedly foremost in the ranks of educated India, will follow suit—and that, the sooner the better.

It is with a well-warranted pride that we say here that this act of courage—which can hardly be appreciated by Western people unacquainted with the merciless caste system and *Zenana* rules of India—is very much due to the influence of Mrs. Joshi's husband, one of the most liberal-minded and intellectual Brahmins we know of, as one of the best friends and members of our society. We are proud indeed at the thought, that the first Brahmin lady, who thus becomes practically the pioneer of the great national movement

now stirring public opinion in favour of the education and certain legitimate rights for the women of India—is a Fellow of our society. We cannot recommend her too warmly to the sympathies and best fraternal feelings of all our American Theosophists, and hope and pray that they should render the poor and brave young exile every service, and help her as much as it is within their power.

***Collected Writings* VOLUME IV**  
**1883**

THE ARYA SAMAJ AND THE T.S.

467

**[THE ARYA SAMAJ AND THE THEOSOPHICAL SOCIETY]**

[*The Theosophist*, Vol. IV, No. 8, *Supplement*, May, 1883, p. 7]

[Commenting on a report that a union was likely to take place between the Ârya Samâj and the Theosophical Society, H. P. B. wrote:]

A “reunion” would be a more appropriate term to use, perhaps. But, since it takes two to quarrel, so it takes two to “reunite” or get reconciled, letting all bygones be bygones. We have not been consulted upon this subject. Therefore, and before feeling so assured that there will be no objection to such a new union on the part of the Theosophical Society—the publication of such untrustworthy documents as the *Reply to Extra Supplement of the July “Theosophist,”* by a Rurki Arya being rather in the way of the reunion, than otherwise—it is premature to publish the news (quite false in this case) and with such a flourish of trumpets.

---

## *Collected Writings* VOLUME IV

### 1883

#### THE SHYLOCKS OF LAHORE

[*The Theosophist*, Vol. IV, No. 8, *Supplement*, May, 1883, pp. 9-11]

“Many are called, but few are chosen” is a saying, that, to our great regret, applies to our Society collectively, and to a certain number of its members individually, to perfection. Numerous are the Branches sprung from the Parent trunk, and still more numerous the Fellows who have been admitted within its fold. Every member had, upon entering

468

BLAVATSKY: COLLECTED WRITINGS

it, declared himself over his own signature—as “being in sympathy with the objects of the Theosophical Society *and acquainted* with its rules,” represented by his two sponsors (“fellows in good standing”) as an individual who would be “a worthy member” of the Society, and had pledged his solemn word of honor, to “abstain from doing anything that may bring discredit upon the Society or its officers.” The above-quoted sentences, as everyone knows, stand printed in the forms of the *Application* and the *Obligation* of the “Rules” of the Society. Besides these promises made in the presence of witnesses, there are other obligations as sacred, to which the candidate binds himself during his initiation; such, for instance, as the recognition of the right of every other Theosophist to every privilege he would have for himself, promising that the belief of other members will enjoy, so far as he is concerned, that toleration and respect “which he desires each and all of his brother members to exhibit in regard to his own faith” (*Objects of the Society*, pp. 5-6). These obligations, and many others, are carefully explained to each candidate, either by the President initiator himself, his delegate, or by letters in the correspondence that generally precedes the formal acceptance of, and admittance to fellowship of, every proposing member. No Theosophist has the right to plead ignorance of these rules, or to show disappointment and complain after he has once joined the Society—since every point is carefully explained to him and he is expressly told everything *that he has, and what he has not*, to expect. One of the points insisted upon the most is, that no man who joins the Theosophical body, simply out of curiosity or in the hope of penetrating its alleged mysteries, and satisfy his thirst for phenomena, need join it at all; and the candidate is expressly told that if he seeks admittance in the expectation of being taught by the Founders the occult sciences, or of seeing them perform for his benefit “miracles” and wonders, he can do no better than withdraw his application and renounce fellowship at once, since nine times out of ten he will find himself disappointed.

If in the course of time, and after a certain period of probation, he is found really as

worthy as he is willing, then

he may be put in the way of coming into closer relations with the Masters; and, the latter willing, he may even hope to be accepted as *chela*, i.e., received, as either a “lay,” a “probationary,” and later on a “regular” or *accepted* chela; all this depending upon his family duties, social status, and his mental and physical fitness. The latter chance being very rarely given, and most men showing no proper requisites for it—the *strongest desire, unless prompted by utterly UNSELFISH motives being of little if any use*—the Society takes the greatest care to have all this clearly explained beforehand, lest the Fellow after joining should feel disappointed and repent. Even in this latter emergency a chance is given to him. He may resign; and, when a poor man (the usual fee in this case as in some others, being very often remitted to the applicant), who has nevertheless complied with the rule and paid his Rs. 10, if he can prove that for one cause or another he was wittingly or unwittingly led into error by some too zealous Theosophist—his fee is returned to him. The only thing that remains binding upon, and is certainly expected from him, is that he shall not reveal the “signs and passwords” of the Society (*Rules*, p. 6, para. 2) nor give out “whatsoever information connected with the legitimate work or researches of the Society, was communicated to him, as a member of that Society, in confidence” (*Obligation*), to keep which, secret and inviolable he has pledged his “most solemn and sacred PROMISE” over his own signature, and repeated it verbally during his initiation. All this, of course, he has to “faithfully keep secret” under the penalty of being proclaimed by every honest man—a *dishonest scoundrel*.

Such being the case, all the Fellows duly warned and the limits to their expectations clearly drawn for them, a dissatisfied member of our Society has the right to quietly withdraw from the Association by resigning his fellowship. In no case has he any excuse for publicly complaining; least of all has he any right to criticize the policy of the Founders, and Council, or to denounce them whether orally or in print. By so doing he breaks the Rules and his solemn pledge, and has to expect to be proclaimed as a dishonest man to all his Fellow Brothers—the Society having to be

warned in good time of its traitors and traducers. Art. XV (page 22) of the *Rules* is explicit upon this point.

*Any Fellow, who may be proved, to the satisfaction of the Council, to have slandered any Brother or Sister Theosophist, or to have written or uttered any words calculated to injure such in any way, will be required to substantiate the charges involved, or failing to do so, in the opinion of the majority of the Council, will be invited to resign, or will be expelled as may seem good to the President in Council, and the name of the person so resigning or expelled shall be published in the Journal of the Society, and thereafter all Branches will be required to refuse fellowship to the person thus excluded from the Society.*

Now our Society, as was explained even to the outside public repeatedly, has one general, and several—if not minor, at least less prominent aims. The earnest pursuit of one of the latter—occult science in this case—far from being regarded as the common duty and the work of all, is limited for the reasons given above to a very small faction of the Society, its pursuit resting with the personal tastes and aspirations of the members. As to the former—the chief aims of the Theosophical Fraternity—it is hardly necessary to remind any Fellow of what it is. Our fundamental object is *Universal Brotherhood*, kind feelings and moral help proffered to all and every Brother, whatever his creed and views. Based upon the conviction that a Brotherhood of all faiths and denominations, composed of Theists and Atheists, Christians and Gentiles throughout the world, might without anyone surrendering his particular opinion be united into one strong Society or Fraternity for mutual help, and having one and the same purpose in view, *i.e.*, the relentless, though at the same time calm and judicious pursuit of Truth wherever found, especially in Religion and Science—it is the first duty of our Society as a united body to extirpate every weed that overgrows and stifles that truth which only can be one and entire. The best recognized way to make both the psychological and physical sciences, as all sectarian and dogmatic religions, yield their respective verities, is, in construing them, to take the middle path between the extremes of opinion. The men of science—especially the extreme materialists—being often as bigoted in their denial, and as intolerant of contradiction as the theologians are in their self

assertions and assumed infallibility, there is not much choice left in the treatment of, or the attitude to be chosen toward both. Nevertheless, there being an abyss between the methods and claims of science and religion, the former being based upon close observation, experiment, and the mathematical demonstration of what it does know, and the latter resting merely upon *faith* or anti-empirical observations and personal emotional deductions therefrom, very naturally—and though they have to be tolerated and outwardly respected on the principles of mutual indulgence for our respective shortcomings and fallibility of human opinion—the religious and various personal and sectarian beliefs of our Fellows cannot yet be always taken into consideration or exalted above plain facts and scientific demonstrations. In other words, ready as we all may and must be to avoid hurting the religious feelings and even the prejudices of our brothers, we cannot promise to be ever foregoing what in our honest convictions *is* truth, lest we should inadvertently expose the error of a brother, much as it may appear to him also truth.\*

The greatest, as the most mischievous feature of fanaticism—the synonym in most cases of insane conceit and a

---

\* Thus to our Brother, Bramabadi S. N. Agnihotri, who complained that his article “Personal and Impersonal God and the Founders of the T.S.” directed against us was not published in our magazine, though it was written in *no* “spirit of hostility or malice,” we would say the following: “Were you not a member of the Theosophical Society, but a simple religious opponent, your article would have been

published. But since you break in the latter every prescribed rule of your Society, which you had pledged yourself on your *solemn word* of honour to protect, abstaining from doing anything that may be prejudicial to it; and since, besides being sectarian and intolerant, it is as dogmatic and opposed to our policy as it can be, so long as *you are* a Fellow you have no right to demand its insertion in its present form. What right have you, for instance, to instigate one half of the population (or even of the Brotherhood) against the other half? Who gave you as a Theosophist permission or commission to traduce, denounce and accuse your Brother Members—the Buddhists, the

---

selfish reverence for one's personal conclusions and self-assertions regarded as infallible—is the fanatical persecution of opinions and persons holding them whenever they dash with the preconceived views of the persecutors. And, since the latter have always proved an impediment to both progress and truth, hence the Theosophical Society is pledged collectively to wage incessant war, combat and denounce every such outburst of bigotry and intolerance—the most fiendish, injurious and degrading of all feelings. Thus only can the jealousy, hatred and mutual persecution among sects which, to the distraction of undetermined yet serious-minded

---

Pantheists, the Advaites, and the Freethinkers and Atheists, whose convictions are as honest and as sincere as your own in the following strains:

“So far as their [the Founders] teachings are calculated to awake the minds of our countrymen towards the greatness of their forefathers, and their old literature, so far as it proves to rouse in them the necessity and culture of moral principles . . . so far, I say, let the whole of India, from Himalaya to Cape Comorin, appreciate and rejoice in, and be thankful for, their teachings. But should they in their zeal, or rather over-zeal, attempt, as the attempt is already being made, to uproot our faith from the very Being whom our Aryan forefathers, the *adepts* of the science of Religion, declared the ‘Life of Life’ and ‘Being of Beings,’ a *person* [?], the source of all morality and goodness, *let them be cried down by the whole people of this vast Peninsula.*”

The “whole people” will not heed the *untheosophical* instigation for the simple reason that most of them, with the exception of the two handfuls of Brahmos and Aryas are either Polytheists, Pantheists, Jains, or Advaites, none of these believing in one “Iswar” and in moot cases—as in that of the Jains, and Advaites—in *no* “Iswar” at all. But what right—we say—has the writer to force upon or preach his own sectarian views and beliefs, deprecating their religion or religions to other members and fellows (Art. VI of Rules)? If he wants to believe that the “Life of Life” is a “person” he has every right to, and no one interferes with, his belief. Why then should he interfere with that of others? If the belief of many of his brother fellows conflicts with his—and he knew it- beforehand—why should he have joined at all? And once he has voluntarily joined he *has to* conform to the regulations and rules or—resign. Unless he makes his choice, and abstains in future from such letters, he will have no one to blame if the Council “after due warnings” punishes him for the violation of this clause “by suspension or expulsion at the discretion of the President-Founder and General Council.” (Rules, Art. VI.) Our rules must be and *they shall* be respected.

people, and the scandal of those who accept only facts upon a scientific basis, now so plentifully abound—be gradually destroyed and, perhaps, extinguished forever.



Has the above programme been carried out as originally intended by either our Branches or individual members? With the exception of a few self-sacrificing devoted Fellows, it certainly has not even been attempted, since our best “active” fellows, while carrying out one part of the prescribed programme, on the principle of “live and let live,” yet keep silent (even the editors of dailies and weeklies) before the manifestations of individual and sectarian fanaticism, allowing even such violent religious riots as that which took place recently at Colombo between the Buddhists and the Roman Catholics to pass unnoticed. Indeed, the Biblical parable of the sower and the seeds applies perfectly in the case in hand. Sown broadcast, the seeds of membership fell in some (happily few) cases into queer places and brought forth as queer fruits. “Some seeds fell by the wayside and the fowls (our opponents) came and devoured them up”; . . . some “fell upon stony places,” and having not deepness of earth, forthwith they sprung with promise and enthusiasm, and as they had no root in them, “they withered away.”

Nevertheless, and we may say they are in the majority, some of the “seeds” falling into really good ground, they brought forth fruit “some thirtyfold, some sixtyfold and some hundredfold.” Such members are the pride and glory of the Society. And because they are true and honest, unflinchingly devoted and ready to die for that which they know to be truth—though as real Theosophists they neither force nor proclaim to unwilling ears their faith and knowledge, they are hated and persecuted by their own brother members who have remained as bigoted as before they joined our Society. These are the members born from the seeds that “fell among thorns, and the thorns sprung up and choked them”—THE THORNS OF BITTER SECTARIANISM AND BIGOTRY.

Thus, some of the Lahore members of the local Theosophical Society—we do not either call or consider them as

Theosophists—those of them at any rate, who are attached to, or connected with, the Arya-Sarnaj, even before the rupture of their body with the Theosophical Society, have shown unmistakable signs of steady and active opposition not only toward the Founders, but toward every fellow of another creed, whether he was orthodox Hindu, a Brahmo, a Buddhist, or a freethinker. Why they have joined us at all is still a mystery. If we are told that it was done in ignorance of the true religious views of the Founders—who are, if anything, esoteric *Buddhists* or Advaites which is all one then they will be answered *that it is not true*, and on their own confessions and accusations. They knew it then, as they do now, that the Founders discarded every idea of a *personal* god, precisely on the principle enunciated by our Brahmo Brother, S. N. Agnihotri—who says in his letter that if the idea of the *personality* of god “goes against your (our) conviction, you (we) are not only justified in doing so (rejecting and denouncing it), but in duty bound to crush it, altogether.” The Theosophists of the Arya Samaj knew it, we say, because the proof is here before us in the footnote (page 3) of the *Reply to Extra Supplement of the “Theosophist,”* which states comically enough that “In September 1880, when at Meerut, Mme Blavatsky, in the presence of . . . Theosophists and a *large number of Arya*

*gentlemen*, positively denied the existence of [a *personal*, if you please] god, or any blind force [?!] as she pleased to name it, and declared herself a *nastika* . . .” etc. Passing unnoticed this rather confused and jumbled statement (of denying in one breath a personal God and a blind Force) the fact that the Arya Samajists of Lahore joined in November of the same year, *i.e.*, two months after the said declaration, proves conclusively that they knew what they were about. As also that other fact, that since the rupture only two out of nearly 20 Samajists have so far resigned, showing plainly enough that they do not much mind the personal opinions of the Founders (as every Theosophist is in duty bound) so long as that belief interferes in no way with their theistic creed. Yet, remaining Theosophists in name, they have constantly vilified and traduced the

Society, the MASTERS and those who believed and recognized the latter—first behind their backs, and now openly and defiantly at public meetings and assemblies. Now since no Theosophist is asked to believe in anything believed in, or professed by other members; and since the Theists would be in far greater difficulties to prove conclusively the existence and powers of their personal God than the occultists would if asked to demonstrate the actual existence and powers of their Mahatmas, it becomes evident that such a course of action, besides being against the rules and policy of the Society, shows the presence of a malicious spirit of intolerance and hatred found but in sectarian bodies. This *odium theologicum* culminated recently in the following pretty exhibition, we hear.

The President of the Bareilly, Rohilcund Theosophical Society, Rai Bishen Lall, who was passing through Lahore on his way to the north on Society’s business, stopped there for a few days. He was accompanied by a young chela, who is a recognized pupil of one of our Masters, and who lived with him for several years. Hearing of this the Arya Samajists, who will hear of no other God save their Íswara, and of no other prophet save their Maharishi Swami Dayanand, conspired to defeat the several Theosophists, of whom one at least, not only believes in but personally knows his Mahatma. The minor details of the event we do not know, nor do we care to learn them. Whoever was the first to entertain the brilliant idea of challenging to chop off, or even cut his finger *to prove the existence and powers* of the Mahatmas, has only proved his utter inability to perceive the fitness of things. If a true Theosophist, his first duty was to support and protect the dignity of his Society, by never permitting that such an absurd *tamasha* should publicly take place; and if one of the *bogus* Theosophists of the Arya Samaj, however great his personal incredulity in the reality of the belief of his brothers—the devotees of the Mahatmas—he had no more right to propose such an experiment than would an *anti-Aryan* Theosophist to demand that an Arya Samajist should allow the experiment of having his head cut off, to prove the existence of his “Íswara” and the powers

of his “Mahatma”—Dayanand Swami. In short, as our rules forbid the preaching of one’s special creed, so they prohibit any challenge of one religionist to another. Notwithstanding this, and to our disgust and surprise, we read the following that appeared in the *Amrita Bazaar Patrika* of April 5th.

We have received the following Telegram, dated Lahore, April 3rd:

“Rai Bishen Lall, F.A.S., F.T.S., delivered a public address in Sikshasabha Anjani, Punjab premises. Monster attendance. About one thousand, perhaps more. Subject national union on basis of Aryan philosophy and national interests. An advanced Chela from the north narrated personal experiences in Yogavidya occultism and consented to show one test phenomenon. None succeeded in cutting off his finger wearing an occult ring, though one tried hard with a knife. Doctor’s examination showed natural blood and bones. Greatest enthusiasm and rush. Meeting ended disorderly, for all anxious seeing more miracles. Representatives from different societies attended meeting. Union likely among all under theosophic banner.\* Further particulars hereafter.”

We have reasons to know how, and why it was done by the “advanced Chela.” Knowing the aversion of his venerated Masters for all such exhibitions of *hatha yoga* phenomena, especially when made publicly, he would have never consented to it had not another person, a brother Theosophist, devoted and true, but rather too enthusiastic, risked to have his own finger chopped off for the greater glory of the Mahatmas, who, as he believed, “would never allow a true follower of theirs to suffer.” Expecting, and fully confident that no man would succeed to cut him while he was under the protection of his MASTER, he very imprudently volunteered his own finger. Seeing the danger imminent, the “Chela”—who had better reasons than his to know that while he himself would and could not be hurt *the first time*, his fellow brother would, for he had as yet but little claim upon the MASTERS and was even ignorant of their dislike to such exhibitions—permitted the test phenomenon as described in the telegram. But the unbelievers and scoffers would not rest satisfied with the one experiment. As stated in the dispatch they became disorderly . . .

---

\* [See H.P.B.’s Editorial note on p. 467.—*Compiler*.]

---

“anxious to see more miracles.” They insisted upon making a second experiment and perhaps a third, if the Chela would only let them. The result was, that at a private house the same Brother having once more volunteered his finger, and defied his opponents to cut off a piece and carry it away, the “Chela” determined that, if anyone’s blood was to be spilt, it would not be that of his friend, since this fact would neither change his belief in, or knowledge of, the powers of the Mahatmas, while his friend’s hand might have been crippled for life. Therefore he placed his hand upon the cover of a pamphlet, and sure of what was in store for him, invited the Lahore Shylocks to cut. They did so *and carried away a small piece of the finger in triumph!*

The Council and President will of course have the matter investigated. If any

member of the Theosophical Society will be found to have sided with those theistic butchers, he will be expelled and his name published in this *Supplement*. To take advantage of the enthusiasm and confidence placed in either God or mortal by any fellow man—let alone a brother Theosophist—to cut and lame him—is disgusting in the extreme. Besides which it is absurd, not to use a still less mild expression, since the experiment proves nothing whatever. Were its success or non-success to prove anything in such an experiment, then the world would have to turn all *dugpas*, shamans and sorcerers; since it is a recognized fact that some Red-Cap Lamas publicly rip their bowels open, take them out, and then having replaced them, make a few mesmeric passes over the wound and not even a trace of the cut is left. This they do in the name of their “Devil-God,” a hideous monster with a hundred legs and a pig’s head. We invite the Arya Samajists to believe in the latter on the same principle. Moreover, we regret that the idea of just reprisals has not occurred to our Brothers. They ought to have offered their opponents who boast so loudly of their absolute faith in the powers and knowledge of God, to prove the actuality and powers of their Iswara and Swami Dayanand’s teachings on the same practical and experimental demonstration. When either a Brahmo or a Samajist, who boasts of producing miraculous cures in the name of

and “through” the power of God, consents to allow us the experiment with a razor and defies us to cut open his windpipe; and that every effort to draw even a drop of blood fails, then we promise solemnly to become a theist and recant and abjure all our past heresies. No *crime* is thereby offered. Neither the throat, nor the hand or foot of the theistic devotee will run the slightest risk, we pledge our life and honour to it. No true Theosophist would ever think of availing himself of the advantage that has been so eagerly sought for and taken at Lahore. No *true* Theosophist would ever have the cruelty to carry, Merchant-of-Venice-like, not only a pound but even an atom of, *human flesh, taken away in a piece of paper*. No, what we offer is neither cruel, nor dangerous. Let any theist, whether Brahmo or Arya, publicly submit himself to the above said experiment; let him allow and defy any *Nastika* to draw *one drop*, only one single drop out of any fleshly part of his body he will himself choose. If no blood can be drawn—of course after due medical examination—then we will confess ourselves beaten. Who of them is willing to stake his belief in God and His miraculous intervention, upon the appearance or non-appearance of a drop of blood? Until then we proclaim publicly the Lahore experimenters—bloodthirsty Shylocks, unworthy of the name of men, least of all of Theosophists. Such are the fruits of sectarianism and bigotry. We conclude by reminding the members of the Theosophical Society residing at Lahore—of course with several honourable exceptions—of the following *rule*:

XI. The Parent Society, through the President-Founder, has the right to nullify any Charter when such may appear to it expedient, and to decree the expulsion of any Fellow, of whatever Branch, for disgraceful conduct, or the violation of the bylaws or rules. The name of the expelled person and the circumstances of his offence being reported to all the Branches, fellowship with him as to Society matters shall cease. Provided, nevertheless,, that no Fellow shall be expelled without an opportunity having been given him for

an explanation and defence.\*

---

\* [In the same Supplement to *The Theosophist* was published a Presidential order dissolving the Punjab Universal Brotherhood and Theosophical Society of Lahore.—*Compiler.*]

---

# *Collected Writings* VOLUME IV

## 1883

COMPILER'S NOTE

479

### COMPILER'S NOTE

[In his book on the history of the Theosophical Society in France entitled *Contribution à l'Histoire de la Société Théosophique en France* (Paris: Editions Adyar, 1933), Charles Blech, who was for many years the General Secretary for that country, reprinted a controversy between Occultism and Spiritualism, represented respectively by H. P. Blavatsky on the one hand, and Monsieur Tremeschini on the other. The latter was at one time a member of the T.S., and was considered somewhat of an authority on Oriental matters. However, he was very definitely committed to Spiritualism, rather than Occultism.

The controversy originally appeared in the *Bulletin Mensuel de la Société Scientifique d'Études Psychologiques* published in Paris. A complete set of the relevant papers was pasted by H.P.B. in one of her *Scrapbooks*, now in the Adyar Archives. As Mr. Blech could not consult the earlier issues of the *Bulletin*, his account is not quite complete.

The initial cause for the controversy was the translation by Commandant D. A. Courmes, in the February, 1883, issue of the *Bulletin*, of part of an article under the heading "Sur la Constitution de l'Homme, la Nature de ce qu'on appelle communément les Esprits et la Médiumnité en général," the original of which was the first installment of "Fragments of Occult Truth," written by A. O. Hume in *The Theosophist* of October, 1881.

Because of the above article, there appeared in the March issue of the *Bulletin* the "Ouverture de la Controverse entre l'Occultisme Théosophique et le Spiritualisme Moderne (Spiritisme)." This consists of an Introduction by the Editor, followed by "Science et Théosophie, ou deux Civilisations en Présence," from the pen of Charles Fauvety, also a member of the T.S. After having pointed out the great difference between the two civilizations of the Orient and the Occident, and having informed the readers that it was a woman, Madame Blavatsky, who started bringing these civilizations together, the writer goes on to say: "That reminds me that the Saint-Simoniens since 1831 announced to the world that it was a woman, coming from the Orient, who would unite the Oriental world to the Christian world of the Occident, and would be the mother of a regenerated Society." To the year "1831" H.P.B. added a marginal note in blue pencil when she pasted that article in her *Scrapbook* (Vol. XV, pp. 105-06). Reproduced here in *facsimile*, it reads:

480

BLAVATSKY: COLLECTED WRITINGS

*L'abondance des matières, due au compte rendu du Banquet de la Société, nous oblige à remettre au prochain no un article très important de notre anc en président, M. P. VALLÈS, «sur la liberté de l'homme et les limites naturelles et sociales imposées à son expérience»*

Fort drôle. L'année de la  
naissance de H. P. Blav  
à Ekaterinoslaw!

«Fort drôle. L'année de la naissance de H. P. Blav. à Ekaterinoslaw!»

"Very funny. The year of birth of H. P. Blav. at Ekaterinoslaw!"

Whether she believed in the genuineness of the prophecy regarding herself remains uncertain.

In the April issue of the *Bulletin*, the controversy begins in earnest. There is first a "Note Explicative" by Commandant Courmes, trying to prove that there are more conformities than differences between the Theosophical teachings and those of the French spiritist school of Allan Kardec. This is followed by a "Réfutation de l'Occultisme" by Sophie Rosen (Dulaury), Monsieur de Warquier, Monsieur Michel Rosen, and Tremeschini. Finally there follow some closing words by the President, Charles Fauvety.

The fact that Tremeschini, though a member of the T.S., attacked Theosophy, evoked H.P.B.'s quick wrath; her fiercely loyal nature drove her blue pencil flashing again over the open space left in her *Scrapbook* (Vol. XVI, pp. 52-59). Reproduced here in *facsimile*, this note reads:

COMPILER'S NOTE

481

jeune, puis à moi-même, et à tous ce qui vit ou a vécu sur la terre, est-ce que je sais seulement ce qui est à moi et ce qui est aux autres, alors que je n'ai rien pu faire seul et que les autres

30

This tissue of absurdities & misconstructions  
was immediately answered by H. P. Blavatsky  
in the name of the Occult Branch of the Theosophical  
Society. Mr. Tremeschini told that it was  
*Très mesquin* in his part being a Theosophist to  
thus caricature his Society. Suppose it will be  
printed & the "Gotomo" of the *Treta Yôgo*  
shown a figment of Tremeschini's brain

482

BLAVATSKY: COLLECTED WRITINGS

"This tissue of absurdities & misconstructions was immediately answered by H. P. Blavatsky in the name of the Occult Branch of the Theosophical Society; Mr. Tremeschini told that it was *Très mesquin* on his part being a Theosophist to thus caricature his Society. Suppose it will be printed & the 'Gotomo of the *Treta Yôgo*' shown a figment of Tremeschini's brain."

The May issue of the *Bulletin* published the "Rectifications relatives à la Controverse sur l'Occultisme," pasted in *Scrapbook*, Vol. XVII, pp. 141-42, and which consists of two excerpts from a letter written by H.P.B. to the Editor, with some brief remarks by the latter. These excerpts are published

below.]

---



## *Collected Writings* VOLUME IV

1883

### RECTIFICATIONS RELATIVES À LA CONTROVERSE SUR L'OCCULTISME

[*Bulletin Mensuel de la Société Scientifique d'Études Psychologiques*,  
Paris; 15 mai, 1883]

Nous recevons de Mme Blavatsky une lettre datée de Madras, 17 avril. Dans cette lettre, l'éminente secrétaire de la Société Théosophique et Directrice du journal *The Theosophist*, nous demande quelques rectifications que nous nous empressons de publier. Nous citons le texte même de la lettre:

Dans le *Bulletin* du 15 mars 1883, vous dites que l'article (sur la constitution de l'homme, la nature de ce qu'on appelle communément les esprits et la médiumnité en général, publié dans le no. de février a été écrit par le Colonel Olcott. Il n'en est rien. Ce no. des *Fragments* dont il en a paru déjà, a été écrit par M. A. O. Hume, ex-président de la Société Théosophique de Simla, «the Simla Eclectic T.S.» Il l'a écrit au commencement de ses études occultes, en réponse à M. Terry de Melbourne, et se guidant sur certains passages trouvés par lui dans les lettres de «Mahatma Koothoumi», et un autre grand maître adepte de la fraternité de l'Himalaya. C'est son premier essai et fort

RECTIFICATIONS RELATIVES À L'OCCULTISME

483

superficiel. Correct en général, il pêche beaucoup dans les détails, et vous auriez grand tort d'y voir l'Alpha et l'Omega de notre science. Depuis son apparition, notre frère Koothoumi—notre maître et bienfaiteur plutôt—entreprend de donner au monde ce qui n'avait jamais été donné jusqu'à présent; et par l'entremise de M. Sinnett que vous connaissez tous. C'est ce dernier qui a écrit presque sous sa dictée (si l'on peut appeler dictées les innombrables lettres que le maître lui écrit); en un mot, c'est M. Sinnett qui a compilé des lettres de son maître et correspondant régulier, les 7 numéros (suite du 1er) qui sont déjà sortis et qui donnent au public le correct enseignement des Arhats bouddhistes. M. C. devrait les traduire d'abord, et ce n'est qu'alors que vous pourriez en faire la critique, car, je le répète, le numéro 1 est fort incorrect dans les détails.

Tel est dans la lettre de Madame Blavatsky le passage relatif à l'article qui a provoqué les critiques de la presque totalité des Spirites.

Bien que la suite de la lettre n'exige pas de notre impartialité la même publicité, nous croyons qu'il n'y a pas d'indiscrétion à la reproduire. Il y a là d'excellentes choses, dont nos lecteurs pourront apprécier le plus ou moins de justesse et faire peut-être leur profit. Madame Blavatsky faisant sans doute allusion à l'article publié dans le *Bulletin* du 15 mars sous ce titre: «Science et Theosophie, ou deux civilisations en présence», s'exprime ainsi en s'adressant au président de la

Je vous remercie, cher Monsieur, des compliments que vous me faites, mais je ne les mérite guère. Je ne fais que mon devoir, et ne suis que l'humble disciple de nos grands maîtres. Vous avez raison de tenir à vos opinions comme nous avons raison de tenir aux nôtres. «Du choc des opinions jaillit la lumière». C'est ce qu'il nous faut. L'ouvrage qui n'avance pas, recule. Vaut mieux une bonne querelle entre nous—querelle amicale, bien entendu—que de s'ignorer comme nous avons fait jusqu'ici. Je crois que même M. Cahagnet, mon vénérable ami et notre frère, est contre nos idées. Tant pis. La vérité est la vérité, et les faits ne pourront jamais se métamorphoser en fictions parcequ'ils déplaisent à certaines factions. L'Occultisme soutient *et prouve le Spiritisme*, tandis que le *Spiritualisme* (anglo-américain)

est diamétralement opposé à son enseignement le plus important, la réincarnation.

Vous vous basez, vous autres, et mettez toute votre foi dans ce que disent «les esprits» et ce que leur font dire les «clairvoyants» (*médiums*) qu'ils conduisent où ils veulent et comme ils veulent. La nature même de ces esprits n'étant pas encore prouvée, car l'identification (identité) de leurs personnalités est acceptée sur leurs propres affirmations *qu'il vous est impossible de vérifier*, comment savez-vous que vous n'êtes pas dans l'erreur et que ces soi-disant âmes ne sont pas tout autre chose que ce qu'elles vous affirment être. Un ange des ténèbres (expression cléricale) en sait autant qu'un ange de lumière, et pourrait personnifier qui il voudrait. Non que je crois à l'un ou à l'autre, mais je le dis comme un simple exemple.

Nous ne croyons pas à la possibilité d'une connaissance infaillible. Nous rejetons l'idée qu'il puisse être donné même au plus grand adepte l'infaillibilité absolue. Mais nous, du moins, nous connaissons nos maîtres et savons à qui nous avons à faire. Nous savons seulement que tous hommes mortels qu'ils soient, eux, comme de longues générations d'autres adeptes qui les ont précédés, ne se sont jamais contredit et ont toujours affirmé que, dans leur clairvoyance pendant laquelle leur esprit plane dans les régions mêmes qu'habitent ces soi-disant âmes et «esprits souffrants», ils avaient étudié la nature de ces derniers, et qu'ils peuvent parler en connaissance de cause. Tandis que les spirites sont obligés de se confier et de s'en rapporter à ce que leurs esprits leur disent, esprits qu'ils ne peuvent ni voir, ni toucher, ni comprendre, excepté dans les matérialisations, qui ne sont, après tout, que *fata morgana*, c'est-à-dire un mirage des sens, pour ainsi dire. Vous ne pouvez vous passer plus ou moins d'un peu *de foi aveugle*: nous, au contraire, nous ne prenons, n'acceptons rien sur la foi. Nous avons des preuves mathématiques et nous y tenons.

A vous avec sincérité et respect,

H. P. BLAVATSKY.

# *Collected Writings* VOLUME IV

1883

CORRECTIONS CONCERNING OCCULTISM

485

## CORRECTIONS CONCERNING THE CONTROVERSY ON OCCULTISM

[*Bulletin Mensuel de la Société Scientifique d'Etudes Psychologiques*, Paris, May 15, 1883]

[*Translation of the foregoing original French text.*]

We have received from Mme Blavatsky a letter dated from Madras, April 17. In this letter, the eminent Secretary of the Theosophical Society and Editor of *The Theosophist*, asks for some corrections which we hasten to publish. We quote the exact text of her letter:

In the *Bulletin* of March 15, 1883, you say that the article (on the constitution of man, the nature of what are commonly called spirits, and mediumship in general, published in the February issue) was written by Col. Olcott. Nothing of the kind. That number of the *Fragments*, of which eight have already appeared, was written by Mr. A. O. Hume, ex-president of the Theosophical Society of Simla, “the Simla Eclectic T.S.” He wrote it at the beginning of his occult studies, in answer to Mr. Terry of Melbourne, and took as a basis some passages he found in the letters from the “Mahatma Koot Hoomi,” and from another great Adept-Master of the Himalayan Brotherhood. It was the first one he wrote and it was very superficial indeed. Correct in general, he erred considerably in details, and you would be making a great mistake in seeing the Alpha and Omega of our science in it. Since its appearance, our Brother Koot Hoomi—or rather our Master and benefactor—has undertaken to give the world something which has never been given out to the present time; and through the

486

BLAVATSKY: COLLECTED WRITINGS

agency of Mr. Sinnett who is well known to you all. It is the latter who has written almost under his dictation (if the innumerable letters written to him by the Master may be called dictated); in brief, it was Mr. Sinnett who compiled from the letters of his Master and regular correspondent, the seven numbers (following the first) which have already appeared and which give the public the correct teaching of the Buddhist Arhats. Mr. C. ought to translate them first, and it is only then that they can be criticized, because, I repeat, number one is very incorrect indeed in its details.

This is the passage in Madame Blavatsky’s letter relating to the article which provoked the criticism of almost all the Spiritists.

Although the rest of the letter does not demand of our impartiality the same publicity, we believe there is no indiscretion in reproducing it. There are some excellent things in it of which our readers will be able to appreciate the justice—more or less—and perhaps to profit by. Madame

Blavatsky, undoubtedly alluding to the article published in the *Bulletin* of March 15, under the title, “Science and Philosophy, or *two civilizations facing each other*,” expresses herself as follows in addressing the President of the Society of Psychological Studies:

I thank you, dear Sir, for the compliments you have paid me, but I hardly deserve them. I am only doing my duty, and I am but the humble disciple of our great Masters. You are right, in holding your own opinions as we are in holding ours. “From the clash of opinions light springs forth.” That is what is necessary. A work that does not advance, retreats. It is better to have a good quarrel among ourselves—a friendly quarrel, it should be understood—than to ignore one another as we have done till now. I believe that even Mr. Cahagnet, my venerable friend and our brother, is opposed to our ideas. So much the worse. Truth is truth, and facts can never be metamorphosed into fictions because they displease certain factions. Occultism supports *and proves Spiritism*, while *Spiritualism* (Anglo-American) is diametrically opposed to its most important teaching, reincarnation.

You base yourself on, and put all your trust in, what “the spirits” tell you and in what the “Clairvoyants” (*mediums*)

#### CORRECTIONS CONCERNING OCCULTISM

487

make them say, leading them where they will and how they will. The very nature of these spirits not yet being proved, because the identification (identity) of their personalities is accepted on their own affirmations, *which it is impossible for you to verify*, how do you know that you are not mistaken and that these so-called souls are not something quite different from what they tell you they are. An angel of darkness (a clerical expression) knows as much as an angel of light, and is able to personify whomsoever he will. Not that I believe in the one or the other, but I am saying this as a simple example.

We do not believe in the possibility of an infallible knowledge. We reject the idea that absolute infallibility can be bestowed upon even the highest adept. But we at least are acquainted with our Masters and know with whom we have to deal. But we know that, mortal men as they are, like the long generations of other adepts who have preceded them, they are never in contradiction with one another and have always declared that, in their clairvoyance, during which their spirits soar in the very regions where the so-called souls and “suffering spirits” dwell, they have studied the nature of the latter and can speak from knowledge. On the other hand the Spiritualists are obliged to trust to, and abide by, what their spirits say, spirits which they can neither see, nor touch, nor understand, except in the materializations, which are after all only a *fata morgana*, that is to say a mirage of the senses, so to speak. It is impossible for you to avoid having more or less *blind faith*; we, on the contrary, do not assume, nor accept anything on faith. We have mathematical proofs and we stand by them.

Yours with sincerity and respect,

H. P. BLAVATSKY.

# *Collected Writings* VOLUME IV

## 1883

488

BLAVATSKY: COLLECTED WRITINGS

### ELECTROSCOPE AND “ASTRAL DOUBLES”

[*The Theosophist*, Vol. IV, No. 9, June, 1883, p. 209]

Some Australian and American papers are very much exercised with a new invention made by Dr. Gnedra (?) of Victoria (Australia), called the Electroscope.\* The extraordinary achievements of the telephone ought to have, by this time, familiarized people with the possibility of every miraculous-like discovery and invention. Nevertheless, this new appliance of electricity, if it proves true to its promises, as—unless the whole story is a sale—it has already proved itself—will be reckoned as one among the many, if not the most, marvellous inventions of the age. It is claimed to be possible to convey, by means of electricity, vibrations of light to not only hold converse with one’s most distant friends—as already done by means of the telephone—but actually to see them. We are told by the *R.-P. Journal*, which is responsible for the story, that:

The trial of this wonderful instrument took place at Melbourne on the 31st of October last, in the presence of some forty scientific and public men, and was a great success. Sitting in a dark room, they saw projected on a large disk of white burnished metal the race course at Flemington, with its myriad hosts of active beings. Each minute detail stood out with perfect fidelity to the original, and as they looked at the wonderful picture through binocular glasses, it was difficult to imagine that they were not actually on the course itself and moving among those whose actions they could so completely scan.

We are not told how many miles distant is Flemington from Melbourne; but were one in the moon and the other on earth, it would astonish us as little and would seem as natural as though Flemington were in the same street where the experiment is said to have taken place. Not being informed so far of the principles of electricity acted upon in this particular instance, we cannot compare the means

---

[Not to be confused with the same term as used to describe an instrument for detecting the presence of an electric charge on a body. —*Compiler*.]

---

adopted for the projection of the *astral* “hosts of active beings” on the disk of burnished metal, with those used by the adepts and high Chelas to project the reflections of themselves upon any given point of space. If one is purely electrical, the other is magneto-electrical; but we suppose that, perhaps, with the exception of the magnetic currents of the earth, the principles must be the same. If the invention, and its experiment

are no fiction—and we do not see why they should be then science is, indeed, on the verge of a partial discovery of adept powers: we say, advisedly, “partial,” for, of course, physical science can never discover the part played in the adept’s self-projection by her psychological sister—WILL, even though she were inclined to verify the actuality of such powers. And yet having found out and admitted that space and even time could be annihilated by physical apparatuses, we really do not see the great difficulty of taking a step further and admitting at least the possibility of psychological potencies in man; potencies capable of replacing successfully physical forces and using these but as a basis of, and a complement for, objective manifestations. The most serious impediment in the way of such recognition is the complete ignorance of physical science of all the potentialities contained in the astral light or akasa. She admits the existence of ether, hypothetical though it still remains for her, simply because were its actuality to be rejected, the theories of light, heat and so many other things would be nowhere, and that her most scientific expositions would be upset. Why not admit on the same principle the possibility of spectral apparitions, of the materializations of the spiritualists, of the *double* or the “doppelgänger” of living persons, etc., rather than encounter the tremendous difficulty of setting to naught the collective evidence of the ages, and that of 20 millions of modern spiritualists, all eyewitnesses to various phenomena who certify to their actuality. We would be glad to learn whether the spectral appearances upon the disk cast any shadows? This is a great point with the occultists, many of whom can testify that the astral bodies of living men—*do not*

## Collected Writings VOLUME IV

### 1883

490

BLAVATSKY: COLLECTED WRITINGS

### WILL

[*The Theosophist*, Vol. IV, No. 9, June, 1883, p. 210]

[A correspondent, having read “with the greatest interest the profound article by T. Subba Row ‘A Personal and an Impersonal God,’ in *The Theosophist* of February,” contributes some paragraphs on Schopenhauer’s thesis “The World is my mental perception” and cites his references to the Vedānta philosophy. H. P. B. adds the following note:]

For the benefit of those of our readers in India, who, although excellent Vedantic scholars, may have never heard of Arthur Schopenhauer and his philosophy, it will be useful to say a few words regarding this German Metaphysician, who is ranked by many among the world’s great philosophers. Otherwise, the above translated fragment, picked out by our brother, Mr. Sanders, for the sole purpose of showing the great identity of view, between the Vedānta system—the *archaic* philosophy (we beg Professor Max Müller’s pardon) and the comparatively modern school of thought founded by Schopenhauer—may appear unintelligible in its isolated form. A student of the Göttingen and Berlin Universities, a friend of Goethe and his disciple, initiated by him into the mysteries of colour (see A. Schopenhauer’s Essay, *Über das Sehen und die Farben*, 1816), he evolved, so to say, into a profoundly original thinker without any seeming transition, and brought his philosophical views into a full system before he was thirty. Possessed of a large private fortune which enabled him to pursue and develop his ideas uninterruptedly, he remained an independent thinker and soon won for himself, on account of

WILL

491

his strangely pessimistic view of the world, the name of the “misanthropic sage.” The idea that the present world is radically evil, is the only important point in his system that differs from the teachings of the Vedānta. According to his philosophical doctrines, the only thing truly real, original, metaphysical and absolute, is WILL. The world of objects consists simply of appearances; of *Maya* or illusion—as the Vedāntins have it. It lies entirely in, and depends on, our representation. Will is the “thing-in-itself” [Ding an sich] of the Kantian philosophy, “the substratum of all appearances and of nature herself. It is totally different from, and wholly independent of, cognition, can exist and manifest itself without it, and actually does so in all nature from animal beings downward.” Not only the voluntary actions of animated beings, but also the organic frame of their bodies,

its form and quality, the vegetation plants, and in the inorganic kingdom of nature, crystallization and every other original power which manifests itself in physical and chemical phenomena, as well as gravity, are something outside of appearance and identical with, what we find in ourselves and call—WILL. An intuitive recognition of the identity of will in all the phenomena separated by individuation is the source of justice, benevolence, and love; while from a non-recognition of its identity spring egotism, malice, evil and ignorance. This is the doctrine of the Vedantic *avidya* (ignorance) that makes of *Self* an object distinct from Parabrahm, or Universal Will. Individual soul, physical self, are only imagined by ignorance and have no more reality and existence than the objects seen in a dream. With Schopenhauer it also results from this original identity of will in all its phenomena, that the reward of the good and the punishment of the bad are not reserved to a future heaven or a future hell, but are ever present (the doctrine of *Karma*, when philosophically considered and from its esoteric aspect). Of course the philosophy of Schopenhauer was radically at variance with the systems of Schelling, Hegel, Herbert and other contemporaries, and even with that of Fichte, for a time his master, and whose philosophical system while studying under him, he openly treated with

the greatest contempt. But this detracts in nothing from his own original and profoundly philosophical though often too pessimistic views. His doctrines are mostly interesting when compared with those of the Vedanta of “Sankaracharya’s” school, inasmuch [as] they show the great identity of thought arriving at the same conclusions between men of two quite different epochs, and with over two millenniums between them. When some of the mightiest and most puzzling problems of being are thus approximately solved at different ages and by men entirely independent of one another, and that the most philosophically profound propositions, premises and conclusions arrived at by our best modern thinkers are found on comparison nearly, and very often entirely, identical with those of older philosophers as enunciated by them thousands of years back, we may be justified in regarding “the heathen” systems as the primal and most pure sources of every subsequent philosophical development of thought.

---



## *Collected Writings* VOLUME IV

1883

### FOOTNOTES TO “ESOTERIC SPIRITUALISM, THE LAW OF ‘INFLUX’ AND ‘EFFLUX’”

[*The Theosophist*, Vol. IV, No. 9, June, 1883, pp. 210-11]

[William Yeates, the writer of the article, considers T. Subba Row to be “a defender of the true faith in Orthodox Brahminism.” On this H. P. B. remarks:]

Our esteemed correspondent and brother is wrong here. We say again—Mr. T. Subba Row is no “defender of the true faith in orthodox Brahminism,” for the present “Orthodox Brahminism” is rather *heterodox* than orthodox. Our brother, Mr. T. Subba Row, is a true Vedantic Advaitaite of the esoteric, hence genuine, Brahman faith and—an occultist.

SOME WISE WORDS FROM A WISE MAN

493

[The writer further on claims that *The Theosophist* “admits that . . . the Oriental system has, from time to time, declined: and in spite of repeated revivals at different epochs, every effort to restore it to the traditional pristine glory of the Golden Age has failed.” H. P. B. writes:]

We beg to be permitted to emphatically deny the statement Neither *The Theosophist*—*i.e.*, its Editor nor any one of the Founders, has ever admitted anything of the sort about the “Oriental System” whatever some of its contributors may have remarked upon the subject. If it has degenerated among its votaries in India (a fact due entirely to the cunning of its dead-letter interpretation by the modern *orthodox* Brahmin who has lost the key to it) it flourishes as high as ever in the Himalayan retreats, in the ashram of the initiated Brahmin, and in all the “pristine glory of the Golden Age.”

---

## Collected Writings VOLUME IV

1883

### A FEW THOUGHTS ON SOME WISE WORDS FROM A WISE MAN

[*The Theosophist*, Vol. IV, No. 9, June, 1883, pp. 213 217]

[Babu Rajnarain Bose, a well-known Brahmo-Samâjist, wrote an article on “The Essential Religion” in the pages of the *Tatva Bodhini Patrika*. His call is for the highest virtues and a life of selflessness, irrespective of religious affiliation. H.P.B., while strongly endorsing most of what he says, makes the following comments upon various points in Bose’s article:]

These are as noble and as conciliating words as were ever pronounced among the Brahmos of India. They would be calculated to do a world of good, but for the common doom of words of wisdom to become the “voice crying in the desert.” Yet even in these kindly uttered sentences, so full of benevolence and good will to all men, we cannot help discerning (we fervently hope, that Babu Rajnarain Bose

will pardon our honest sincerity) a ring of a certain sectarian, hence selfish feeling, one against which our Society is forced to fight so desperately.

“We should tolerate all religions, though at the same time *propagating the religion which we consider to be true*”—we are told. It is our painful duty to analyze these words, and we begin by asking *why* should we? Where is the necessity for imposing our own *personal* views, our beliefs *pro tem*, if we may use the expression, upon other persons who, each and all must be allowed to possess—until the contrary is shown—as good a faculty of discrimination and judgment as we believe ourselves to be endowed with? We say belief *pro tem* basing the expression upon the writer’s own confession. “We are apt to forget,” he tells his readers, “that *we ourselves are not infallible*, that our opinions . . . *were not exactly the same twenty years ago as they are now, nor will they be exactly the same twenty years hence*,” and “*that all the members of our own sect or party . . . . . do not hold exactly the same opinions on all subjects concerning religion as we do.*”

Precisely. Then why not leave the mind of our brothers of other religions and creeds to pursue its own natural course instead of forcibly diverting it—however gentle the persuasion—into a groove we may ourselves abandon twenty years hence? But, we may be perhaps reminded by the esteemed writer that in penning those sentences which we have underlined, he referred but to the “non-essential points”—or sectarian dogmas, and not to what he is pleased to call the “essential” points of religion, viz. belief in God or theism. We answer by enquiring again, whether the latter tenet—a tenet being something which has to rest upon its own intrinsic value and undeniable evidence—whether notwithstanding, until very lately its quasi-universal acceptance—this tenet is any better

proven, or rests upon any firmer foundation than any of the existing dogmas which are admitted by none but those who accept the authority they proceed from? Are not in this case, both tenet and dogmas, the “essentials” as the “non-essentials,” simply the respective conclusions and the outcome of “fallible minds”? And can it be maintained that theism itself with its present crude ideas about an intelligent personal

deity a little better than a superhumanly conscious big man—will not 20 years hence have reached not only a broader and more noble aspect, but even a decided turning point which will lead humanity to a far higher ideal in consequence of the scientific truths it acquires daily and almost hourly? It is from a strictly agnostic platform that we are now arguing, basing what we say merely upon the writer’s own words. And we maintain that the major premise of his general proposition which may be thus formulated—“a personal God *is*—while dogmas may or may not be true”—being simply admitted, never *proven*, since the existence of God in general was, is, and ever will remain an *unprovable* proposition, his conclusions, however correctly derived from the minor or second premiss, do not cover the whole ground. The syllogism is regular and the reasoning valid—only *in the opinion of the theists*. The atheist as the agnostic will protest, having logic as well as reason on his side. He will say: Why not accord to others that which you claim for yourselves? However weighty our arguments and *gentle* our persuasion, no theist would fail to feel hurt were we to try our hand in persuading him to throw away his theism and accept the religion or philosophy “which *we* consider to be true”—namely, “godless” Buddhism, or highly philosophical and logical agnosticism. As our esteemed contemporary puts it—“it is impossible to obliterate differences of face and make all faces exactly resemble each other.” Has the idea ever struck him that it is as difficult to entirely obliterate innate differences of mental perceptions and faculties, let alone to reconcile by bringing them under one standard the endless varieties of human nature and thought? The latter may be forced from its natural into an artificial channel. But like a mask however securely stuck on one’s face, and which is liable to be torn off by the first strong gust of wind that blows under, the convictions thus artificially inoculated are liable at any day to resume their natural course—the new cloth put upon the old garment torn out, and—“the rent made worse.”

We are with those who think that as nature has never intended the process known in horticulture as engrafting, so

she has never meant that the ideas of *one* man should be inoculated with those of any other man, since, were it so, she would have—if really guided by intelligence—created all the faculties of human mind, as all plants, homogeneous, which is not the case.

Hence, as no kind of plant can be induced to grow and thrive artificially upon another plant which does not belong to the same natural order, so no attempt toward engrafting our views and beliefs on individuals whose mental and intellectual capacities differ from ours as one variety or species of plants differs from another variety—will ever be successful. The missionary efforts directed for several hundred years toward christianizing the natives of India, is a good instance in hand and illustrates the inevitable failure following every such fallacious attempt. Very few among those natives upon whom the process of engrafting succeeded, have any real merit; while the tendency of the great majority is to return to its original specific types, that of a true born pantheistic Hindu, clinging to his forefather's caste and gods as a plant clings to its original genus. "Love of God and love of man is the essence of religion," says Babu Rainarain Bose elsewhere, inviting men to withdraw their attention from the husk of religion—"the non-essentials" and concentrate it upon the kernel—its essentials. We doubt whether we will ever prove our love to man by depriving him of a fundamental and essential prerogative, that of an untrammelled and entire liberty of his thoughts and conscience.

Moreover in saying, as the author does further on—

Nothing has done so much mischief to the world as religious bigotry and dogmatism on non-essential points of religion; nothing has led so much to bloody wars and fiery persecutions as the same . . . . .

—he turns the weapon of logic and fact against his own argument. What religion, for instance, ever claimed more than Christianity "love of God and love of man"—aye, "love of all men as our brothers"; and yet where is that creed that has ever surpassed it in bloodthirstiness and cruelty, in intolerance, to the damnation of all other religions! "What crimes has it (Religion in general) not committed?" exclaims Prof. Huxley quoting from Lucretius, and—"what

cruelties," he adds, referring to Christianity—"have been perpetrated in the name of Him who said 'Love your enemies; blessed are the peacemakers,' and so many other noble things." Truly this religion of Love and Charity is now built upon the most gigantic holocaust of victims, the fruits of the unlawful, sinful desire to bring over all men to one mode of thinking, at any rate to one "essential" point in their religion—belief in Christ.

We admit and recognize fully that it is the duty of every honest man to try to bring round by "argument and gentle persuasion" every man who errs with respect to the "essentials" of Universal ethics, and the usually recognized standard of morality. But the latter is the common property of *all* religions, as of *all* the honest men, irrespective of their beliefs. The principles of the true moral code, tried by the standard of right and justice, are recognized as fully, and followed just as much by the honest atheist as by the honest theist, religion and piety having, as can be proved by statistics, very little to do with the repression of vice and crime. A broad line has to be drawn between the external practice of one's moral and social duties, and that of the real intrinsic virtue practised but

for its own sake. Genuine morality does not rest with the profession of any particular creed or faith, least of all with belief in gods or a God; but it rather depends upon the degree of our own individual perceptions of its direct bearing upon human happiness in general, hence—upon our own personal weal. But even this is surely not all. “So long as man is taught and allowed to believe that he must be just, that the strong hand of law may not punish him, or his neighbour take his revenge”; that he must be enduring because complaint is useless and weakness can only bring contempt; that he must be temperate, that *his* health may keep good and all his appetites retain their acuteness; and, he is told that, if he serves *his* right, his friends may serve him, if he defends his country, he defends himself, and that by serving his God he prepares for himself an eternal life of happiness hereafter—so long, we say, as he acts on such principles, virtue is *no virtue*, but verily the culmination of SELFISHNESS. However sincere and

ardent the faith of a theist, unless, while conforming his life to what he pleases to term *divine* laws, he gives precedence in his thoughts first to the benefit that accrues from such a moral course of actions *to his brother*, and then only thinks of himself—he will remain at best—a pious egotist; and we do claim that belief in, and fear of God in man, is chiefly based upon, develops and grows in exact proportion to his selfishness, his fear of punishment and bad results only for himself, without the least concern for his brother.

We see daily that the theist, although defining morality as the conformity of human actions to *divine* laws, is not a little more moral than the average atheist or infidel who regards a moral life simply the duty of every honest right-thinking man without giving a thought to any reward for it in after-life. The apparently discrepant fact that one who disbelieves in his survival after death should, nevertheless, frame in most cases his life in accordance with the highest rules of morality, is not as abnormal as it seems at first. The atheist, knowing of but one existence is anxious to leave the memory of his life as unsullied as possible in the after-remembrances of his family and posterity, and *in honour even with those yet unborn*. In the words of the Greek Stoic— “though all our fellow men were swept away, and not a mortal *nor immortal* eye were left to approve or condemn, should we not here, within our breast, have a judge to dread, and a friend to conciliate?” No more than theism is atheism congenite with man. Both grow and develop in him together with his reasoning powers, and become either fortified or weakened by reflection and deduction of evidence from facts. In short both are entirely due to the degree of his emotional nature, and man is no more responsible for being an atheist than he is for becoming a theist. Both terms are entirely misunderstood.

Many are called impious not for having a worse but a different religion from their neighbours, says Epicurus. Mohammedans are stronger theists than the Christians, yet they are called “infidels” by the latter, and many theosophists are regarded as atheists, not for the denying of the Deity but for thinking somewhat peculiarly concerning this

ever-to-be unknown Principle. As a living contrast to the atheist, stands the theist believing in other lives or a life to come. Taught by his creed that prayer, repentance and offerings are capable of obliterating sin in the sight of the “all-forgiving, loving and merciful Father in Heaven,” he is given every hope—the strength of which grows in proportion to the sincerity of his faith—that his sins will be remitted to him. Thus, the moral obstacle between the believer and sin is very weak, if we view it from the standpoint of human nature. The more a child feels sure of his parents love for him, the easier he feels it to break his father’s commands. Who will dare to deny that the chief, if not the only cause of half the misery with which Christendom is afflicted— especially in Europe, the stronghold of sin and crime—lies not so much with human depravity as with its belief in the goodness and infinite mercy of “our Father in Heaven,” and especially in the vicarious atonement? Why should not men imagine that they can drink of the cup of vice with impunity—at any rate, in its results in the hereafter—when one half of the population is offered to purchase absolution for its sins for a certain paltry sum of money, and the other has but to have faith in, and place reliance upon, Christ to secure a place in paradise—though he be a murderer, starting for it right from the gallows! The public sale of indulgences for the perpetration of crime on the one hand, and the assurance made by the ministers of God that the consequences of the worst of sins may be obliterated by God at his will and pleasure, on the other, are quite sufficient, we believe, to keep crime and sin at the highest figure. He, who loves not virtue and good for their own sake and shuns not vice as vice, is sure to court the latter as a direct result of his pernicious belief. One ought to despise that virtue which prudence and fear alone direct.

We firmly believe, in the actuality, and the philosophical necessity of “Karma,” *i.e.*, in that law of unavoidable retribution, the not-to-be diverted effect of every cause produced by us, reward as punishment in strict conformity with our actions; and we maintain that since no one can be made responsible for another man’s religious beliefs with whom, and with which, he is not in the least concerned—that

perpetual craving for the conversion of all men we meet to our own modes of thinking and respective creeds becomes a highly reprehensible action. With the exception of those above-mentioned cases of the universally recognized code of morality, the furtherance or neglect of which has a direct bearing upon human weal or woe, we have no right to be influencing our neighbours’ opinions upon purely transcendental and unprovable questions, the speculations of our emotional nature. Not because any of these respective beliefs are in any way injurious or bad *per se*; on the contrary, for every ideal that serves us as a point of departure and a guiding star in the path of goodness and purity, is to be eagerly sought for, and as unswervingly followed; but precisely on account of those

differences and endless variety of human temperaments, so ably pointed out to us by the respected Brahmo gentleman in the lines as above quoted. For if, as he truly points out—none of us is infallible, and that “the religious opinions of men are subject to progress” (and change, as he adds), that progress being endless and quite likely to upset on any day our strongest convictions of the day previous; and that, as historically and daily proved, “nothing has done so much mischief” as the great variety of conflicting creeds and sects which have led but to bloody wars and persecutions, and the slaughter of one portion of mankind by the other, it becomes an evident and an undeniable fact that, by adding converts to those sects, we add but so many antagonists to fight and tear themselves to pieces, if not now then at no distant future. And in this case we do become responsible for their actions.

Propagandism and conversion are the fruitful seeds sown for the perpetration of future crimes, the *odium theologicum* stirring up religious hatreds—which relate as much to the “Essentials” as to the non essentials of any religion—being the most fruitful as the most dangerous for the peace of mankind. In Christendom, where at each street corner starvation cries for help: where pauperism, and its direct result, vice and crime, fill the land with desolation—millions upon millions are annually spent upon this unprofitable and sinful work of proselytism. With that charming inconsistency which was ever the characteristic of the Christian churches,

the same Bishops who have opposed but a few decades back the building of railways, on the ground that it was an act of rebellion against God who willed that man should not go quite as quickly as the wind; and had opposed the introduction of the telegraphy, saying that it was a tempting of Providence; and even the application of anaesthetics in obstetrical cases, “under the pretence,” Prof. Draper tells us “that it was an impious attempt to escape from the curse denounced against all women in *Genesis*, iii, 16” those same Bishops do not hesitate to meddle with the work of Providence when the “heathen” are concerned. Surely if Providence hath so decreed that women should be left to suffer for the sin of Eve, then it must have also willed that a man, born a heathen should be left one as—preordained. Are the missionaries wiser they think than their God, that they should try to correct his mistakes; and do they not also rebel against Providence, and its mysterious ways? But leaving aside things as dark to them as they are to us, and viewing “conversion,” so called, but from its practical aspect, we say that he, who under the dubious pretext that because something *is truth to him*, it must be truth also for everyone else, labours at the conversion of his neighbours, is simply engaged in the unholy work of breeding and raising future Cains.

Indeed, our “love of man” ought to be strong enough and sufficiently intuitional to stifle in us that spark of selfishness which is the chief motor in our desire to force upon our brother and neighbour our own religious opinions and views which we may “consider (for the time being) to be true.” It is a grand thing to have a worthy Ideal, but a still greater one to live up to it; and where is that wise and infallible man who can show,

without fear of being mistaken, to another man what or who should be his ideal? If, as the theist assures us—"God is all in all"—then must he be in every ideal, whatever its nature, if it neither clashes with recognized morality, nor can it be shown productive of bad results. Thus, whether this Ideal be God, the pursuit of Truth, humanity collectively, or, as John Stuart Mill has so eloquently proved, simply our own country; and that in

the name of that ideal man not only works for it, but becomes better himself, creating thereby an example of morality and goodness for others to follow, what matters it to his neighbour whether this ideal be a chimerical utopia, an abstraction, or even an inanimate object in the shape of an idol, or piece of clay?

Let us not meddle with the natural bent of man's religious or irreligious thought, any more than we should think of meddling with his private thoughts, lest, by so doing we should create more mischief than benefit, and deserve thereby his curses. Were religions as harmless and as innocent as the flowers with which the author compares them, we would not have one word to say against them. Let every "gardener" attend but his own plants without forcing unasked his own variety upon those of other people, and all will remain satisfied. As popularly understood, Theism has, doubtless, its own peculiar beauty and may well seem "the most fragrant of flowers in the garden of religions"—to the ardent theist. To the atheist, however, it may possibly appear no better than a prickly thistle and the theist has no more right to take him to task for his opinion, than the atheist has to blame him for his horror of atheism. For all its beauty it is an ungrateful task to seek to engraft the rose upon the thistle, since in nine cases out of ten the rose will lose its fragrance, and both plants their shapes to become a monstrous hybrid. In the economy of nature everything is in its right place, has its special purpose, and the same potentiality for good as for evil in various degrees—if we will but leave it to its natural course. The most fragrant rose has often the sharpest thorns; and it is the flowers of the thistle when pounded and made up into an ointment that will cure the wounds made by her cruel thorns the best.

In our humble opinion, the only "Essentials" in the Religion of Humanity are—virtue, morality, brotherly love, and kind sympathy with every living creature, whether human or animal. This is the common platform that our Society offers to all to stand upon; the most fundamental differences between religions and sects sinking into insignificance before the mighty problem of reconciling humanity,

of gathering all the various races into one family, and of bringing them all to a conviction of the utmost necessity in this world of sorrow to cultivate feelings of brotherly sympathy and tolerance, if not actually love. Having taken for our motto—"In



these Fundamentals—unity; in non-essentials—full liberty; in all things—charity,” we say to all collectively and to every one individually—”keep to your forefather's religion, whatever it may be—if you feel attached to it, Brother; think with your own brains—if you have any; be by all means *yourself*—whatever you are, unless you are really a bad man. And remember above all, that a wolf in his own skin is immeasurably more honest than the same animal—under a sheep's clothing.”

---

## *Collected Writings* VOLUME IV

1883

### EDITOR'S NOTE TO "SHOULD MEN CUT THEIR HAIR?"

[*The Theosophist*, Vol. IV, No. 9, June, 1883, p. 219]

[This short article, by Alexander Wilder M.D., F.T.S., is written in defence of the practice of wearing long hair. It is followed by this comment of H. P. B.'s:]

Fashion—which has somehow succeeded in making “respectability” its queer ally—forbids Christian civilized society wearing their hair long at this period of our century. In this the so-called Christian civilization is guilty of inconsistency, and its clergy of disrespect, since Jesus and his Apostles are shown to have worn long hair—every one of them except Paul. The *Nazars* of the Old Testament never allowed the razor to touch their head. The Aryan *Rishis*, the *Yogis*, the *Sadhus* of every kind wore and still wear their hair long. The initiates of Tibet do the same. In Europe, the Greek and Russian clergy alone, along with their monks, have preserved the wise habit, and the longevity of some of the last named is *proverbial*.

# *Collected Writings* VOLUME IV

## 1883

504

BLAVATSKY: COLLECTED WRITINGS

### THE EFFICACY OF FUNERAL CEREMONIES

[*The Theosophist*, Vol. IV, No. 9, June, 1883, pp. 221-22]

TO THE WRITER OF THE "OCCULT FRAGMENTS."

DEAR SIR AND BROTHER,

In your article on "Devachan" you have explained at length the enjoyment that the Spiritual Ego in combination with the higher essence of the fifth principle, feels in a sort of rosy sleep extending over an enormous period. The Ego that takes its birth in Devachan, after the period of gestation, is unconscious of what passes here on earth to which it cannot be attracted. It is only the shell formed of the fourth and the lower remnant of the fifth principle that remains wandering in *Kama-Loka*, and it is this *reliquiae* that often makes its appearance under certain conditions in the *Séance* room of the Spiritualist. All this has been clearly taught in the "Fragments" which will help to dispel many a doubt. The information however that could be gathered from the "Fragments" does not explain how far the shell made up of the 4th and lower 5th is conscious of its past existence, and whether it consciously suffers for its past misdeeds in any shape. To the Hindus and Parsees again it is of the highest importance to know whether any obsequial ceremonies are of any the least benefit to this shell or to the Ego resting in Devachan. Enlightened reason rejects the idea that the blundering ceremonial acts performed mechanically could be of any avail to the disembodied portion of man, and yet the Parsees and the Hindus have to spend large sums of money from year to year to allay a superstitious dread lest they might unconsciously do injury to the departed soul. The funeral ceremonies are a real curse to the Parsee, and the middle classes are ground down by needless expenses which lie heavy upon them. Their civilization has been greatly retarded by this crushing superstition. It will therefore be no small boon to learn the opinion of the Occultists as to how far men on earth can if at all—benefit the four remaining principles of a deceased person. At page 179 of the 4th volume of *The Theosophist* Mr. Chidambaram Iyer quotes a Shastra which says that "he who omits to perform Sraddha on the anniversary of the day of death will be born a

THE EFFICACY OF FUNERAL CEREMONIES

505

chandala a crore of times."\* This is evidently the writing of an uninitiated priest† who scarcely knew anything about the true doctrine of rebirths. But sentences like these sway the populace, and thoughtful persons for want of a correct knowledge of the occult teaching on this point are themselves troubled with doubts.

This subject very conveniently falls in with the subject of "Devachan" and the promised article on "Avitchi," and I sincerely trust you will be good enough to enlarge upon this point as it is of the highest moment to the Asiatic races to know what their funeral ceremonies are really worth.

Yours fraternally,

"N. D. K.," F.T.S.

The writer of the "Fragments" having gone to England, some time has to elapse of course before he can answer the questions. Until then as a student of the same school we

may, perhaps, be permitted to say a few words upon the subject.

In every country, as among all the peoples of the world from the beginning of history, we see that some kind of burial is performed—but that very few among the so-called savage primitive races had or have any funeral rites or ceremonies. The well-meaning tenderness felt by us for the dead bodies of those whom we loved or respected, may have suggested, apart from the expression of natural grief, some additional marks of family respect for them who have left us forever. But rites and ceremonies as prescribed by our respective Churches and their theologians, are an afterthought of the priest, an outgrowth of theological and clerical ambition, seeking to impress upon the laity a superstition, a well-paying awe and dread of a punishment of which the priest himself knows nothing beyond mere speculative and often very illogical hypotheses. The Brahmin, the Mobed, the Augur, the Rabbi, the Moolah and the Priest, impressed with the fact that their physical welfare depended far more upon his parishioners, whether dead or alive, than the spiritual welfare of the latter on his alleged

---

\* The punishment, even if true, would not be so dreadful after all in this our age of enlightenment, when social equality and education is levelling all the castes.

† Most assuredly the threat does not come from an initiated Rishi.

---

mediatorship between men and God, found the device expedient and good, and ever since worked on this line. Funeral rites have originated among the theocratically governed nations, such as the ancient Egyptians, Aryans, and Jews. Interwoven with, and consecrated by the ceremonies of theology, these rites have been adopted by the respective religions of nearly all the nations, and are preserved by them to this day; for while religions differ considerably among themselves, the rites often surviving the people as the religion to which they owed their origin have passed from one people to another. Thus, for instance, the threefold sprinkling with earth with which the Christian is consigned to the tomb, is handed down to the Westerners from the Pagan Greeks, and Romans; and modern Parseeism owes a considerable portion of its prescribed funeral rites, we believe, to the Hindus, much in their present mode of worship being due to the grafts of Hinduism. Abraham and other Patriarchs were buried without any rites, and even in *Leviticus* (chap. xix, 28) the Israelites are forbidden to “make any cuttings in your flesh for the dead, nor print any marks” upon themselves. In the same manner the oldest Zoroastrian books, the old and the new *Desatir*, with the exception of a few acts of charity (to the poor, not to the Mobeds) and the reading of sacred books, prescribe no special ceremonies. We find in the *Book of the Prophet Abad (Desatir)* simply the following:

154. A corpse you may place in a vase of aqua fortis, or consign it to the fire, or to the earth, (when cleansed of its *Nasâ* or dead matter).

And again:

At the birth of a child or the death of a relative, read the *Nosk*, and give something in the road of

Mazdam (for Ormuzd's sake, or in charity).

That's all, and nowhere will one find in the oldest books the injunction of the ceremonies now in use, least of all that of spending large sums of money which often entails ruin upon the survivors.

Nor, from the occult standpoint, do such rites benefit in the least the departed soul. The correct comprehension of

the law of Karma is entirely opposed to the idea. As no person's karma can be either lightened or overburdened with the good or bad actions of the next of kin of the departed one, every man having his karma independent and distinct from that of his neighbour—no more can the departed soul be made responsible for the doings of those it left behind. As some make the credulous believe that the four principles may be made to suffer from colics, if the survivors ate immoderately of some fruit. Zoroastrianism and Hinduism have wise laws—far wiser than those of the Christians—for the disposal of their dead, but their superstitions are still very great. For while the idea that the presence of the dead brings pollution to the living is no better than a superstition, unworthy of the enlightened age we live in, the real cause of the religious prohibition to handle too closely the dead and to bury them without first subjecting the bodies to the disinfectant process of either fire, vultures or *aqua fortis* (the latter the prevailing method of the Parsees in days of old) was as beneficent in its results as it was wise, since it was the best and most necessary sanitary precaution against epidemics. The Christians might do worse than borrow that law from the “Pagans,” since no further than a few years back, a whole province of Russia was nearly depopulated, in consequence of the crowded condition of its burial ground. Too numerous interments within a limited space and a comparatively short time saturate the earth with the products of decomposition to such a degree, as to make it incapable of further absorbing them, and the decomposition under such a condition being retarded its products escape directly into the atmosphere, bringing on epidemic diseases and plagues. “Let the dead bury their dead”—were wise words, though to this day no theologian seems to have understood their real and profound meaning. There were no funeral rites or ceremonies at the death of either Zoroaster, Moses, or Buddha, beyond the simple putting out of the way of the living the corpses of them who had gone before.

Though neither the *Dabistan* nor the *Desatir* can, strictly speaking, be included in the number of orthodox Parsee

books--the contents of both of these if not the works themselves anteceding *by several millenniums* the ordinances in the *Avesta* as we have now good reasons to know—we yet

find the first command repudiated but the second corroborated in the latter. In Fargard VIII, 74(233) of the *Vendidad*, Ahura Mazda's command: "They shall kill the man that cooks the Nasâ," etc., is thus commented upon: "He who burns Nasâ [dead matter] must be killed. Burning or cooking Nasâ from the dead is a capital crime,"\* for: "Thereupon came Angra-Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the [immediate] cooking of corpses."† Ahriman being man's own ignorance and selfishness.

But as regards the rites observed after the funeral of the corpse, we find no more than this—a repetition of the injunction given in the *Book of Abad (Desatir)*, "An Âthravan shall first go along the way and shall say aloud these victorious words: 'Yathâ ahû vairyo'—The will of the Lord is the law of righteousness. The gifts of Vohu-Manô [paradise; *Vohu-Manô* or Good Thought being the doorkeeper of heaven—see Farg. XIX, 31] to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king."‡

Thus while abrogating the Fersendajian usage of burning the dead among the devotees of Mah-Abad, Zerdusht the 13th (of the Persian prophets), *who introduces* many improvements and reforms, commands yet no other rites than charity.

---

\* Fargard I, 17(63).

† Twelve hours at least had to elapse between the death of the person and the burning or the destruction by any other means of the corpse of the dead. This old law was equally forgotten by the Brahmins as by the Zoroastrians. It was not the act of *burning* that was forbidden, but the burning before the corpse was empty, *viz.* before the inner principles had had time to get entirely liberated. As the *aqua fortis* was thought possessed of an occult property to that effect, hence the preliminary burning of the flesh by this means—with the Fersendajians.

‡ Fargard VIII, 19(49).

## ***Collected Writings* VOLUME IV**

### **1883**

GAMBETTA'S EYE AND BRAIN

509

### **GAMBETTA'S EYE AND BRAIN**

[*The Theosophist*, Vol. IV, No. 9, June, 1883, pp. 222-23]

Science in the face of her Parisian representatives was very much exercised, if not offended, lately, by what is viewed as an unpardonable freak of nature—we are not sure that we ought not to say disrespect—to the Academy of Sciences. It had been repeatedly declared that men of great intellectual powers were always possessed of large brains. The brain of Cuvier, the great French naturalist, weighed 1,829 grammes (over 60 oz.); that of Napoleon an ounce or two less; that of Byron 1,400, and that of General Skobeleff—1,427 grammes. Why should Gambetta's brain then, which had manifested one of the greatest intellects of the day, weigh less than 39 ounces, or 1,100 grammes? The great authority, Dr. Broca, was so disgusted that he is reported to have viciously remarked that had he been shown the cerebral organ of Gambetta, without knowing to whom it had belonged, he would have declared it to have filled the cranial cavity of a woman of extremely ordinary capacities. This impolite fling at the fair sex by the by, was uncalled for, since the quality of the brain is more important than its quantity, and Tiedemann and other anthropologists have shown, that the female brain, though smaller than that of the male, is far larger when compared with the size of the body. Anyhow there lay before the men of science the brain-matter of one of the greatest orators living, of a genius among the modern statesmen, and—it weighed 42 grammes less than that of his female cook!

Doctor Ivanofsky, of St. Petersburg, undertakes to solve the mystery.

510

BLAVATSKY: COLLECTED WRITINGS

It is evident, he says in a letter to the *Novoye Vremya*, that the weight of the brain, in its normal condition, i.e., free from organic pathological changes—has its importance and meaning. But—as Professor Syetchenoff has it in his work on *The Reflex Actions of the Brain*\*—even while admitting that the soul is not the product of the activity of the brain, yet, since in every case, the brain is the organ of the soul, that organ must change its quantity and even quality in accordance to the use and misuse it had been subjected to by the soul. Indeed, when viewed in this light the men of science will find that relatively speaking Gambetta's brain was not as light as it seemed to them, when weighed on their scales. The doctor goes further, and asserts that it can be proved that the said brain weighed no less than that of Byron and nearly equalled the brain of Skobeleff.

To prove his assertion, Dr. Ivanofsky reminds the gentlemen of the science and the profane public that, to begin with, Gambetta had but one eye (the left one); and that as a

direct consequence the nervous apparatus of the right missing eye, designed by nature for the reception, the transmission and the concentration of the rays of light and their projection into space—remained inactive for long years. Now this eye apparatus is composed, as everyone knows, of a *retina, of the optic nerve and the optic centre in the brain*. Its prolonged inactivity, that covered a period of thirty years in his case, must have unavoidably produced an atrophy of the cerebral optical centre, which atrophy has naturally influenced greatly the subsequent weight of the brain-matter.

Leaving aside the retina and that portion of the optic nerve which had to be severed during the withdrawal of the brain from the cranial cavity, this atrophy of the optic cerebral centre of the right side alone, taking into consideration its long duration, must have shown a deficit of 120 grammes at the least in the weight of the brain. Besides this fact giving us already as the absolute weight of

---

\* [I. M. Syetchenoff (1829-1905), renowned Russian physiologist whose basic work, mentioned above, was published in Russian in 1863 and 1866.—*Compiler*.]

---

Gambetta's brain 1,220 instead of 1,100 grammes, we have to consider likewise the deteriorating process of the illness that ended so fatally. As a well-known anatomist well remarks: “until more attention is paid to the condition of the blood vessels and to the quantity of the freely circulating serous liquid, which soaks through the brain or its vesicles—the weighing of the brain matter will prove itself of very little importance.” Thus taking into serious consideration Gambetta's long illness and the localization of the disease; as also his long abstinence from food, or rather the regular starvation he suffered from, for days before his end, it will be found that his brain must have necessarily exhibited the symptoms of the greatest want of blood in it. This, then, if we remember still further that the quantity of blood and serous liquid that had filled the brain and vesicles, was neither ascertained nor weighed, would show an extra deficit of 200 grammes, which, accounting for its abnormal lightness, will give us as the absolute weight of Gambetta's brain 1,420 grammes, *viz.*, a few grammes more than that of Byron's and a few grammes less than the weight of Skobeleff's brain.

The decision upon the worth of this scientific explanation is left with those who have made the study of the human brain and eye their specialty. We simply publish the hypothesis.



## *Collected Writings* VOLUME IV 1883

### SWAMI DAYANAND—A FREETHINKER

[*The Theosophist*, Vol. IV, No. 9, June, 1883, p. 224]

“O Lord, protect me from my friends, and I will myself take care of my enemies!”—was the daily prayer of a philosopher. We do not know whether our irascible ex-ally will repeat the exclamation upon reading the laudatory quotation of himself in *The Arya* for May (page 63). Probably not, for he does not read English. But we feel ready to wager a good deal, that were the Swami as learned

512

BLAVATSKY: COLLECTED WRITINGS

in the Queen's English as he is in Sanskrit—there would be a libel suit brought by this uncompromising theist against our indiscreet contemporary—*The Arya*. So eager are our good friends of the Lahore *Samaj* to jump at the smallest straw that trembles threateningly in the air in our direction, that, rather than miss an opportunity of making ugly faces at the Theosophists, they will republish equivocal compliments to the address of their Founder, and compromise their own work and its leader. We offer a specimen.

The Madras has the following about our Swamiji: “We are glad to learn that Swami Dayanand Saraswati is busily engaged in exposing the misleading and degrading mythology and the mischief of the hereditary Brahmins. In spite of our disagreement with Dayanand Saraswati, we think that he will do more good to India than the pandering Theosophists can ever hope to do. If *India had more of such men, Freethought would very easily spread over all India.*”

We have italicized the sentence republished with such an unsophisticated *naïvete* by the Swami's chelas, who do not seem to entertain the remotest conception that they have thereby introduced their Guru in a new light before the public—that of a Freethinker. We agree, however, entirely with the remark. Reaction from crude anthropomorphism is sure to bring in the long run among the educated youth of India disgust, and finally freethought. But there is something too charmingly ludicrous in the idea that for the pleasure of throwing into our teeth the epithet of “pandering Theosophists,” they should thus be dishonouring in their own organ the work of their “Swamiji” and virtually admitting that his efforts are breeding no better than freethought. Verily, foolish must be that bird that soils its own nest! . . . .

Dear child of the Vedic lore; the uninitiated public may now well wonder, whether you are an organ of the theistic Aryas, or simply the servile copyist and advertiser of the Madras Freethought. Now, really, we can never show ourselves sufficiently thankful to the dear little innocent, for the amusement it has afforded us with its unconscious self-immolation. We propose that Mr. Bradlaugh's Secular Societies should call for a vote of thanks to the editors of *The Arya*.



## *Collected Writings* VOLUME IV

1883

ZOROASTRIANISM AND OCCULT PHILOSOPHY

513

### ZOROASTRIANISM IN THE LIGHT OF OCCULT PHILOSOPHY

[*The Theosophist*, Vol. IV, No. 9, June, 1883, pp. 224-26]

The following letter having been sent to us from a Parsee gentleman, we publish the paragraphs containing his queries *seriatim* as in the original, but separating them with a view of making our answers more comprehensible. This arrangement, we hope, will always simplify the work and help the reader to a far clearer understanding of both the questions asked and the answers given, than it would, had we published the letter without any break whatever, or answered the queries as usually done, by referring the readers to footnotes.

Will you or any of your contributors tell me whether Zoroastrianism, regarded from the standpoint of Occult philosophy, is in itself monotheism, pantheism, polytheism or atheism? I have not been able to ascertain it from the learned lecture of Col. Olcott on the "Spirit of Zoroastrianism."\*

The answer depends upon how the question is put. If we are asked what is Zoroastrianism—loosely and indifferently referred to as Magianism, Mazdaism, Fire-worship and Parseeism, then we answer—"it is all that which you say." It is "monotheism, pantheism, polytheism," and even—"atheism," when placed in contradistinction to modern theism—its respective qualifications depending upon the epoch named. Thus, if we had to describe broadly the origin of this religion from the standpoint and upon the authority

---

\* [Reference is here to Col. Olcott's remarkable lecture on "The Spirit of the Zoroastrian Religion," delivered at the Town Hall in Bombay, Feb. 14, 1882. *Vide* Vol. II, p. 449, of the present Series, for further data—*Compiler*.]

---

of the Occult teachings, we would call it by its original, primitive name, that of Magianism. Locating its first development in those vast regions which would have to be described as the whole area between the Persian Gulf and the Sea of Okhotsk in its length, and that which stretches through the unexplored deserts between the Altai and the Himalayan mountains in its breadth, we would place it back at an epoch undreamt of by modern science and, therefore, rejected by all but the most speculative and daring anthropologists. We have no right to give out in this journal the correct number of years or rather of ages upon ages, since—according to the doctrines of the Secret Science—the

first seeds of Magianism were sown by the hand of the BEING to whose duty it falls to rear, nurse, and guide the tottering steps of the renascent human races, that awake anew to life on every planet in its turn, after its periodical “obscuration.” It goes as far back as the days of our local *Manvantara*, so that the seeds sown among the first “root-race” began sprouting in its infant brain, grew up, and commencing to bear fruit toward the latter part of the second race, developed fully during the third\* into what is known among Occultists as the “Tree of Knowledge” and the “Tree of Life”—the real meaning of both having been, later on, so sadly disfigured and misinterpreted by both Zoroastrians and Christians. But we can inform our correspondent of the following; Magianism, in the days of its full maturity and practice,† and long ages before the first of the twelve great religions, its direct offshoots—mentioned and feebly

---

\* One who has studied the “Fragments of Occult Truth” knows that our present race is the *fifth*, and that we have two more to pass through before we reach our end—on this planet

† “Throughout the Middle Ages nothing was known of Mazdaism, but the name of its founder, who from a Magus was converted into a magician and master of the hidden sciences,” says James Darmesteter [p. xv of Introduction to *Vendidad*, in *SBE*, 2nd ed., Oxford, 1895], who knows as much as his exoteric science will permit him of the former; but being wholly ignorant of *esoteric* sciences, knows nothing of the latter at all and therefore blunders greatly. One could not be a *Magha*, a Magus-priest, without being, at the same time, what is now known under the vulgar term of “Magician.” But of this later on.

---

described by Muhsin-Fani in the *Dabistan*—ever saw light; and even much anterior to the appearance of the first devotees of the religion of Hushang, which, according to Sir W. Jones, “was long anterior to that of Zeratusht,”\* the prophet of the modern Parsees—that religion, as we can undeniably prove, was, “Atheism.” At any rate, it would be so regarded now, by those who call Kapila and Spinoza, BUDDHA and our MAHATMAS, Brihaspati (of the Charvaka) and the modern Advaites, all alike, *nastikas* or atheists. Assuredly no doctrine about a *personal* God, a gigantic man and no more—(though a number of so-called *divine beings* were and are still recognized)—was ever taught by the true Magi.† Hence Zoroaster—the *seventh* prophet (according

---

\* *Asiatic Researches* (Calcutta, 1790), Vol. II, pp. 48 49.

† Let it not be understood that we here speak of the “Magi” in general, whether we view them as one of the Medean tribes(?) as some Orientalists (Darmesteter for one), relying upon a vague statement of Herodotus, believe, or a sacerdotal caste like the Brahmins—as we maintain. We refer but to their initiates. The origin of the Brahmins and Magi in the night of time—is one, the secret doctrine teaches us. First, they were a hierarchy of adepts, of men profoundly versed in physical and spiritual sciences and occult knowledge, of various nationalities, all celibates, and enlarging their numbers by the transmission of their knowledge to voluntary neophytes. Then when their numbers became too large to be contained in the “Airyana-Vaêgo,” the adepts scattered far and wide, and we can trace them establishing other hierarchies on the model of the first in every part of the globe, each hierarchy increasing, and finally becoming so large as to have to restrict admission; the “half adepts” going back to the world, marrying and laying the first foundation of the “left-hand” science or sorcery, the misuse of the Holy Knowledge. In the third stage—the members of the *True ones* become with every age more limited and secret, the admissions being beset now with new difficulties. We begin to see the origin of the Temple Mysteries. The hierarchy divides into two parts. The chosen few, the hierophants—the *imperium in imperio*—remaining celibates, the

*exoteric* priests make of marriage a law, an attempt to perpetuate adepts by hereditary descent, and fail sadly in it. Thus we find Brahmans and Magi Egyptian priests and Roman hierarchs and Augurs enjoining married life and inventing religious clauses to prove its necessity. No need repeating and reminding the reader of that which is left to his own knowledge of history, and his intuitions. In our day we find the descendants, the heirs to the old wisdom, scattered all over the globe in small isolated and

---

to the *Desatir*, whose compilers mixed up and confused the fourteen Zaro-Ishtars,\* the high priests and initiates of the Chaldean worship of Magian Hierophants—the thirteenth—would be regarded as an *atheist* in the modern sense of the word. All the Orientalists with Haug at their head agree to say that in the oldest, or the second part of the *Ya-na*, nothing is said or fixed of the doctrine regarding God, nor of any theology.

The lecture has elucidated many obscurities and absurdities in the *Avesta*, from the standpoint of Occult philosophy. But they are so few that the youths whom the Colonel took to task, have, I am convinced, become no wiser. Can anyone tell me whether the Colonel meant that in order to understand their religion, the Parsee youths should study Yogism and Occultism?

Our President never meant that they should *practice* “Yogism.” All that he urged upon them was, that before they scoffed at their own religion, of which they knew so little, and became either modern agnostics or out-and-out corporealists, they should study Zoroastrianism as a philosophy, and in the light of esoteric sciences—which alone could teach them the truth by giving the correct version of the meaning of the various emblems and symbolisms.

The learned Colonel said the Parsees are the heirs of the Chaldean lore, and that the Chaldean and the Hebrew Kabala would throw considerable light on the meaning of the *Avesta*. Can anyone tell me where and in what language these books are to be found, and whether these works are not also so much allegorical as to require the aid of Occult philosophy to understand their true meaning?

The Lecturer stated a fact. More even than the Brahmans, are the Parsees heirs to Chaldean wisdom, since they are the

---

unknown communities, whose objects are misunderstood, and whose origin has been forgotten; and only two religions, the result of the teaching of those priests and hierophants of old. The latter are found in the sorry remains called respectively--Brahmans and Dasturs or Mobeds. But there is still the nucleus left, albeit so strenuously denied, of the heirs of the primitive Magi, of the Vedic *Magha* and the Greek *Magos*—the priests and gods of old, the last of whom manifested openly and defiantly during the Christian era in the person of Apollonius of Tyana

---

\* See *Isis Unveiled*; Vol. II, pp. 128-29.

direct, though the latest, offshoots of Aryan Magianism. The Occultists are very little concerned with the apparent difficulty that the Magian “Chaldees” with all their priests

and initiates, whether of the Medes, the Scythians, or the Babylonians are regarded by the Orientalists as of Semitic origin, while the ancient Iranians are Aryans. The classification of those nations into Turanians, Akkadians, Semites and what not, is at best arbitrary. The word “Chaldean” does not refer merely to a native or an inhabitant of Chaldea, but to “Chaldeism,” the oldest science of astrology and occultism. And in that sense the Zoroastrians are the true heirs to Chaldean wisdom, “the light which shineth in darkness,” though (modern) “darkness comprehended it not,” and the Parsees themselves know nothing of it now. The Hebrew Kabala is but the loud echo of the Chaldean; an echo which passing through the corridors of Time picked up in its transit all kinds of alien sounds that got mixed up with the original keynotes struck beyond the epochs known to the present profane generations; and thus it reached the later student of Hebrew lore as a confused and somewhat distorted voice. Yet, there is much to learn in it, for him who has the patience and the perseverance required, since first of all he would have to learn the *Gematria*, *Notaricon*, and *Themura*. \* When speaking of the Kabala, the Lecturer meant by it, the *universal*, not any special, esoteric system, already adapted to a later exoteric creed as is at present the Jewish secret science. The word “Kabala” is derived from a Hebrew root meaning reception of knowledge; and practically speaking it refers to all the old systems handed down by oral transmission, and is very nearly allied to the Sanskrit “Smṛiti” and “Śruti,” and the Chaldaic “Zend.” †

---

\* The Jewish methods of examining the Scriptures for their hidden meaning.

† Of course, as found out by the Orientalists, the word “Zend” does not apply to any language, whether dead or living, and never belonged to any of the languages or dialects of ancient Persia (See *Farhang-i-Jahāngîrî* the Persian dictionary.) It means, as in one sense correctly stated, “a commentary or explanation,” but it also means that which the Orientalists do not seem to have any idea about, viz., the “rendering of the esoteric into exoteric sentences,” the veil used to conceal

---

There would be little use for the Parsee or Hindu beginner to study only the Hebrew or even the Chaldean Kabala, since those works upon them which are now extant are written either in Hebrew or Latin. But there would be a great deal of truth unearthed were both to apply themselves to the study of the identical knowledge veiled under the exoteric symbolisms of both the *Zend-Avesta* and the Brahmanical books. And this they can do by forming themselves into a small society of intelligent earnest students of symbolism, especially the Zend and Sanskrit scholars. They could get the esoteric meanings and the names of the works needed from some advanced chelas of our Society.

The Colonel recommends the translating of prayers. Does he mean that the translations of prayers in their present state will better enlighten the youths? If not, then does he imply that the meaning of the whole *Zend-Avesta* can be made intelligible and philosophical by the aid of a thorough Occultist?

It is precisely what he meant. By a correct translation or rather a correct explanation of their liturgical prayers, and a preliminary knowledge of the *true* meaning of even a

few of the most important symbolisms—generally those that appear the most meaningless and absurd in the sight of the modern Zend scholars, as the dog, *e.g.*, which plays such an important part in Parsee ceremonies\*—the “Parsee

---

the correct meaning of the *Zen-(d)-zar* texts, the sacerdotal language in use among the initiates of archiac India. Found now in several undecipherable inscriptions, it is still used and studied unto this day in the secret communities of the Eastern adepts, and called by them—according to the locality—*Zend-zar* and *Brahma* or *Dew-Bhashya*.

\* Compare the so-called “Akkadian formulae of exorcism” of the earliest period known to the Orientalists to which the collection of charms and amulets belong (in truth very late periods) with most of the injunctions found in *Vendidad* (Fargard XIII) concerning the dog. It seems almost incredible that even the dullest among the Zend scholars should not perceive that verse 49(163) of the same *Fargard*, for instance, which says: “For no house could subsist on the earth *made by Ahura* [in this case the “house”—not the earth—made by Ahura], but for those two dogs of mine, the shepherd’s dog and the house dog”—cannot refer really to these animals. The

---

youth” would acquire thereby the key to the true philosophy that underlies their “wretched superstitions and myths,” as they are called by the missionaries who would fain force upon the world their own instead.

Prayer is repugnant to the principles of atheists. How then does the learned Colonel reconcile his advice to the Parsees to throw better heart into their prayers? Does he also mean that Occult philosophy will justify the prayers in *Zend-Avesta*, offered to the sun, the moon and almost all the supposed pure things of the creation? If he thinks that the fixing of attention upon such objects is conducive to being freed from worldly desires and thoughts, does he think also that these views or prayers will be believed in, or acted upon, by the present generation?

Colonel Olcott was never an atheist “to our knowledge,” but an esoteric Buddhist, rejecting a *personal* God. Nor was *genuine* prayer—*i.e.*, the exercise of one’s intense will over events (commonly brought about by blind chance) to determine their direction ever repugnant to him. Even prayers as commonly understood, are not “repugnant” in his sight, but simply useless, when not absurd and ridiculous as in the case of prayers to either stop or bring about rain, etc.

---

commentary made on it (Saddar, 31) is absurd and ridiculous. It is not, as it says, that “not a single head of cattle would remain in existence but for the dogs”—but that all humanity, endowed as it is with the highest intellect among the intelligences of the animal kingdom, would, under the leadership of Angra-Mainyu, mutually destroy themselves physically and spiritually, but for the presence of the “dogs”—the two highest spiritual principles. The dog Vanghâpara (the hedgehog, says the commentator!) “the good creature among the creatures of the Good Spirit that from midnight [our time of ignorance] till the sun is up [spiritual enlightenment] goes and kills thousands of the creatures of the Evil Spirit” (Farg. XIII, 1) is our spiritual conscience. He who “kills it” (stifles its voice within himself) shall not find his way over the Chinvat bridge (leading to paradise). Then compare these symbolisms with those of the Akkadian talismans. Even as translated by G. Smith, distorted as they are, still the *seven* dogs described—as the “blue,” the “yellow,” the “spotted,” etc., can be shown to have all of them reference to the same seven human principles as classified by Occultism. The whole collection of the “formulae of exorcism” so-called of the Akkadians is full of references to the seven evil and the seven good spirits which are our principles in their dual aspect.

By “prayer” he means—WILL, the desire or command *magnetically expressed* that such and such a thing beneficent to ourselves or others should come to pass. The Sun, the moon and the stars in the *Avesta* are all emblematical representations—the Sun, especially—the latter being the concrete and most appropriate emblem of the one universal life-giving principle, while the stars are part and parcel of the Occult sciences. Yima never “prayed” but went to “meet the sun” in the vast space of heavens, and bringing down with him “the science of the stars, pressed the earth with the golden seal” and forced (thereby) the Spenta Armaiti (the Genius of the Earth) to stretch asunder and to bear flocks and herds and men (Fargard II, 10).

But since not everyone knows in our day, “the science of the stars,” nor are there many Zend scholars, the best course to be pursued is to make at least a beginning by having the “prayers” translated. The Lecturer, as far as we are aware, did not mean to advise anyone to believe in, or “act upon,” the *modern* prayers in their present liturgic, exoteric form. But it is just because they are now muttered parrot-like, remaining incomprehensible to the great majority, that they have to be either correctly rendered, or, bringing on finally indifference and disgust, that they have to be abandoned very soon to utter oblivion. The word “prayer” received its modern significance of a supplication to a Supreme or some inferior divine being, only when its once widely known and real esoteric meaning had already become clouded with an exoteric veil; after which it soon disappeared enshrouded beneath the impenetrable shell of a badly digested anthropomorphism. The Magian knew not of any *Supreme* “personal” individuality. He recognized but Ahura—the “lord”—the 7th Principle in man—and “prayed,” i.e., made efforts during the hours of meditation, to assimilate with, and merge his other principles—that are dependent on the physical body and ever under the sway of Angra-Mainyu (or matter)--into the only pure, holy and *eternal* principle in him, his divine monad. To whom else could he pray? Who was “Ormuzd” if not the chief *Spenta-Mainyu*, the monad, our own god-principle in us? How can Parsees consider him now in the light of the “one Supreme God” in

dependent of man, since even in the sorry remnants of the sacred books of Mazdaism there is enough to show that he was never so considered. They are full of his shortcomings, lack of power (during his dependent individuality in connection with man), and his frequent failings. He is addressed as the “maker of the *material* world” in every question put him by Zarathushtra. He invokes Vayu (the Holy Ghost of the Mazdeans), “the god-conqueror of light (or true knowledge and spiritual enlightenment),



the smiter of the fiends (passions) all made of light,”\* for help against Angra-Mainyu; and, at the birth of Zarathushtra he entreats Ardvî-Sûra Anâhita† that the newly-born should not abandon but stand by him in his eternal struggles with Ahriman.

[*The Theosophist*, Vol. IV, No. 10, July, 1883, pp. 240-244]

The offers made by Ahura-Mazda to Yima (the first man) to receive instruction from him *are rejected*. Why? Because,” as he answers, “I was not born, I was not taught to be the preacher and the bearer of thy Religion”‡ No, he was not born, the Occult Science tells us, for from whom could he have been born since he was *the first man* (let the modern anthropologists and physiologists explain if they can). But he was *evolved from a pre-existing form*, and such had no need as yet of the laws and teachings of his 7th Principle. The “Supreme” and the “Almighty” remains satisfied! He makes him only promise that he will take care of his creatures and make them happy, which promise is fulfilled by “the son of Vîrangvant.” Does not this show that Ahura-Mazda is something which can be explained and defined only by the Occult Doctrine? And wisely does it explain to us that Ahura is our own inner, truly

---

\* *Yashts*, XV, 3.

† Begging the pardon of our European Sanskritists and Zend scholars, we would ask them to tell, if they know, who was the Mazdean goddess Ardvî-Sûra Anâhita? We maintain and can prove what we say, that the said personage implored by Ahura, and Sarasvati (the Brahmanical goddess of Secret or Occult wisdom) are identical Where is the philosophy of the Supreme God, “the omnipotent and omniscient ALL” seeking for the help of his own creature?

‡ Fargard II, 3(7).

*personal* God and that he is our Spiritual light and the “Creator of the material world”—*i.e.*, the architect and shaper of the Microcosm—*Man*, when the latter knows how to resist Angra-Mainyu, or Kama—lust or material desires—by relying on him who overshadows him, the Ahura-Mazda or Spiritual Essence. The latter invokes “Vâyû,” who, in the Mazdean occult sense, is the *Universal*, as he is, the *Individual*, light of man. Hence his prayer to “Vâyû,” that Zarathushtra, the being who will teach truth to his followers, should side with him, Ahura, and help him to fight Ahriman, without which help even “He” (our 7th Principle) is powerless to save man *from himself*; for Ahriman is the allegorical representation of the lower human principles, as Ahura-Mazda is that of the higher. Then, think of the symbolical allegory in Yima, the representative of the first *unborn* human race of this, our Fourth Round.\* It is too spiritual, too unacquainted with evil upon its first reawakening to life, to be yet in need of the truths of the sacred science, the common foundation of all the great religions. Hence “the great shepherd,” Yima, refuses Ahura's instructions, for Ahriman is so far powerless over the innocence of infancy, irresponsible and unconscious of moral and physical danger. He “keeps (spiritual) death and disease away” from his people, and “enlarges three times the earth”;

for the root-race multiplies and “shoots off seventy times seven branch-races.” But Zarathushtra accepts and worships Ahura-Mazda in the *Vendidad* and elsewhere, because this prophet in the generic sense of the name is the representative of the latter portion of the *second* race. And now let the Parsee mathematicians calculate how long ago lived the *first* Zara-Ishtar, or Zoroaster; and let them study the *real* Mazdaism, not the later excrescences with which it became overgrown throughout the cycles of the ages and races. Which of the Zarathushtras was the real lawgiver of the Chaldean Mazdaism? Surely not he, to whom Ahura-Mazda says: “The fair Yima . . . O holy Zarathushtra, he was the first mortal, *before thee* . . . with whom I, Ahura-Mazda, did converse, whom I taught the Religion of Ahura,

---

\* See “Fragments of Occult Truth.”

---

*the Religion of Zarathushtra.*” \* Teaching the law of Zarathushtra to the same Zarathushtra, and ages before that Zarathushtra was born, reminds one of Moses made to narrate in *his Pentateuch* his own death and burial. In the *Vendidad*, if Ahura is “the Creator of the *material world*,” *i.e.*, the Microcosm man, Yima is the real creator of the earth. There, he is shown—master of Spenta Ârmaiti, the Genius of the Earth, and he, by the power of his innate *untaught* light and knowledge, simply for the absence of Angra-Mainyu—who comes later on—forces “the earth to grow larger and to bear flocks and herds and men *at their will and wish*, as many as he wished.” † Ahura-Mazda is also the Father of Tistrya, the *rain-bestowing* god (the 6th Principle) that fructifies the parched soil of the 5th and 4th, and helps them to bear good fruit through their own exertions, *i.e.*, by tasting of Haoma, the tree of eternal life, through spiritual enlightenment. Finally and undeniably Ahura-Mazda being called the chief and father of the six “*Ameshâ Spentas*”—or of the six principles of which he is the seventh, the question is settled. He is “Ahura” or rather Asura—the “living spirit in man,” the first of whose twenty different names he gives as “Ahmi,” “I am.” It was to impress upon his audience the full importance of the recognition of, and reliance upon (hence that of addressing it in “prayer”), this one God from whom proceed and in whom are centered *Humate*, *Hukhte*, and *Huvareshite*, ‡ the sublime condensation of all human and social law, that Colonel Olcott recommended to the “Parsee youths,” the study of *their* prayers. It is very likely, as Darmesteter thinks, that “Herodotus may have heard the Magi sing, in the fifth century B.C. the very same gathas which are sung nowadays by the Mobeds in Bombay”; but it is most unlikely, that sung as they are now, they are anything better than the “shells” of the old gathas, the animating spirit having fled from them, never to return unless forcibly recalled by the resurrecting potentiality of the “Occult Sciences.”

---

\* Fargard II, 2(4).

† Fargard II, 11.

‡ Purity of speech, purity of action, purity of thought.

---

Will the learned Colonel be so kind as to say whether in his opinion, it does not appear that the *Zend-Avesta* represents the genuine *dictates* of Zoroaster, or that it contains extreme mutilations and additions made before it was written and after it was written?

We think we can, for the Colonel's opinions are ours, having studied under the same Master and knowing that he shares in the same views, namely, that the *Zend-Avesta* represents now only the general system, the dead letter, so to say, of the dictates of Zoroaster. If the Orientalists agree that the bulk of the *Avesta* is pre-Sassanian, nevertheless they do not, nor can they, fix a definite period for its origin.

As well expressed by Darmesteter, the Parsee "sacred books are the ruins of a religion." The *Avesta* revised and translated into Pahlavi by Ardeshir Babagan is not the *Avesta* of modern Parseeism, with its numberless interpolations and arbitrary commentaries that lasted until the last days of the Sassanian dynasty; nor was the *Avesta* of Ardeshir identical with that which was brought out and given to Gushtasp by Zara-Ishtar (the 13th prophet of the *Desatir*); nor that of the latter quite the same as the original Zend, although even this one was but the *exoteric version* of the Zen-Zara doctrines. As shown by Burnouf, the Pahlavi version is found nearly in every case to wander strangely from the true meaning of the original (?) Zend text, while that "true meaning" wandered (or shall we say--was veiled?) as greatly from the esoteric text. This, for the good reason that the Zend text is simply a secret *code* of certain words and expressions agreed upon by the original compilers, and the key to which is but with the initiates. The Western scholars may say: "the key to the *Avesta* is not the Pahlavi but the *Vedas*"; but the Occultist's answer is: "aye; but the key to the *Vedas* is the Secret Doctrine." The former assert correctly enough that, "the *Vedas* come from the same source as the *Avesta*"; the students of Occultism ask: "Do you know even the A B C of that source?"

To show that the Occultists are justified in their disrespectful remark, it suffices to give one instance. In §7 of Introduction (ch. iv) to Part I of the *Zend-Avesta*—the *Vendidad* Mr. J. Darmesteter has the following remark: "The Ancestors of the Indo-Iranians had been let

*to speak of seven worlds*, the Supreme God was often *made sevenfold*, as well as *the worlds over which he ruled* . . . The seven worlds became in Persia the seven KARSHVARE of the earth: the earth is divided into seven KARSHVARE, *only one of which is known and accessible* to man, the one on which we live, namely, 'hvaniratha'; *which amounts to saying that there are seven earths*." The latter belief is attributed, of course, to ignorance and superstition. Nor do we feel quite certain that this opinion will not be

shared by those of our readers who neither are Chelas nor have read the “Fragments of Occult Truth.” But we leave it with the “lay chelas” and others to judge whether this sevenfold division (see Fargard IX) is not the A B C of the Occult Doctrines. The agreement found between the statements of Plutarch and Anquetil’s translation of the *Avesta*, only shows the correctness of the latter; it does not at all prove that Plutarch gave the true version of the secret meaning of the Zoroastrian religion. Well may Sir W. Jones have exclaimed that the *Avesta* of Anquetil, so full of silly tales, and laws so absurd, could not be the work of such a sage as Zoroaster!

The first Zara-Ishtar was a Median, born in Rae, say the Greeks, who place the epoch in which he flourished five or six thousand years before the Trojan war; while according to the teachings of the Secret Doctrine this “first” was the “last” or *seventh* Zarathushtra (the 13th of the *Desatir*)—though he was followed by one more *Zuruastara* or *Suryâchâria* (later, owing to a natural change of language transformed into Zuryaster and again into Zarathushtra), who lived in the days of the first Gushtasp (not the father of Darius though, as imagined by some scholars).\*

---

\* It is now an exploded theory that showed King Vistaspa—or Gushtasp) as identical with the father of Darius, hence as flourishing 600 B.C. Vistaspa was the last of the line of the Kaianian princes who ruled in Bactriana; and Bactriana was conquered by the Assyrians 1200 B.C. Our earlier Zend scholars are guilty of more than one such gross mistake. Thus Hystaspes is made in History to *crush the Magi, and reintroduce the pure religion of Zoroaster*, as though those were two distinct religions; and at the same time an inscription is found on the tomb of Darius or Darayavush, stating that he (the crusher of Magianism!) was himself, “teacher and hierophant of magic,” or Magianism! (See *Isis Unveiled*, Vol. II, pp. 141-42).

The latter is very improperly called “the founder” of modern Monotheistic Parseeism, for besides being only a revivalist and the exponent of the modern philosophy, he was the last to make a desperate attempt at the restoration of pure Magianism. He is known to have gone from Shiz, to the Mt. Zebilan in the cave, whither proceeded the initiates of the Magi; and upon emerging from it to have returned with the *Zend-Avesta* re-translated once more and commented upon by himself. This original commentary, it is claimed, exists till now among other old works in the secret libraries. But its copies--now in the possession of the profane world, bear as much resemblance to it as the Christianity of today to that of its Founder. And now, if we are asked, as we have been repeatedly, if there are indeed men in whose power it is to give the correct version of true Zoroastrianism, then why do not they do so? We answer: “because—very few will believe it in *this* our age.” Instead of benefiting men they would but hurt the devotees of those truths. And as to giving to the world more information about the locality known as Airyana-Vaêgo, we need point but to the sentence in Fargard I, in which we find Ahura-Mazda saying to Spitama “the most benevolent”—that he had made every land even though it had no charms whatever in it—dear to its dwellers, since otherwise the “whole living world would have invaded the Airyana-Vaêgo” (I. 2).\* Hence unable to

---

\* Why do we find Zoroaster in the *Bundahish* offering a sacrifice in “Îrân-Vêg”—distorted name for Airyana-Vaêgo, and where or what was this country? Though some Orientalists call it “no real country,” and others identify it with the basin of the Aras, the latter has nothing to do with Airyana-Vaêgo. The last Zarathusht may have chosen, and he has so chosen, the banks of the Aras for the cradle of his newly *reborn* religion; only that cradle received a child reborn and suckled elsewhere, namely, in Airyana-Vaêgo (the true “seed of the Aryas,” who were then all that was noble and true) which place is identical with the *@ambhala* of the Hindus and the Arhats, a place now regarded also as mythical. In Fargard II, 21(42), Ahura-Mazda calls together “a meeting of the celestial Yazatas,” and Yima, the first man, “of the excellent mortals,” in the Airyana-Vaêgo—“*in the far off lands of the rising sun*,” says the *Book of Numbers* of the Chaldees, written on the Euphrates. Those of the Parsees who have ears, let them hear, and—draw their inferences; and, perchance, it may be also found that the Brahmans who came from the North

---

satisfy entirely our readers, we can say but very little. If our opinion can in any way help our correspondent, we are ready to share it with him and say, that Zend scholars and Orientalists notwithstanding, it is our belief that not only have the Persian theologians of the latter portion of the Sassanian dynasty disfigured entirely their sacred books, but, that owing to the presence of the pharisaical element and the Rabbis during the pre-Christian as well as post-Christian periods in Persia and Babylonia, they have borrowed from the Jews at least as much as the latter have borrowed from them. If the sacred books of the Pharisees owe their angelology and other speculations to the Babylonians, the modern *Avesta* Commentaries owe the Jews undeniably their anthropomorphic creator, as well as their crude notions about Heaven and Hell.

The learned Colonel will be doing a great favour to the Parsees, if he will consent to say what he thinks of the following from *The History of the Conflict between Religion and Science*, by W. Draper:

“Persia, as is the case with all empires of long duration, had passed through many changes of religion. She had followed the Monotheism of Zoroaster; had then accepted Dualism, and exchanged that for Magianism. At the time of the Macedonian expedition, she recognized one universal Intelligence, the Creator, Preserver and Governor of all things, the most holy essence of truth, the giver of all good. He was not to be represented by any image or any graven form.

“In the latter years of the empire, the principles of Magianism had gradually prevailed more and more over those of Zoroaster. Magianism was essentially a *worship* of the elements. Of these, fire was considered the most worthy representative of the Supreme Being.” (Pages 15-16.)

Colonel Olcott would probably answer that Professor Draper was right with regard to the many phases which the great religion of Persia—if we have to call it thus—had passed. But Draper mentions by name only Monotheism, Dualism, Magianism—a kind of refined Viishtadvaitism—and Fire or element worship, whereas he might have

---

to India bringing with them all the learning of secret wisdom came from a place still more northward than lake Mânasa-sarovara.

[In the *Sacred Books of the East*, edited by Max Müller, the spelling of the above-mentioned country is given as *Aîrâm-vêg* in the text of the *Bundahish*, the references being: XII, 25; XIV, 4; XX, 13, 32; XXV, 11; XXIX, 4, 5, 12; XXXII, 3.—*Compiler*.]

---

enumerated the gradual changes by the dozen. Moreover, he begins his enumeration at the wrong end. If Monotheism has ever been the religion of the Parsees at any time, it is so now, not then, namely in the Zoroaster period.

The *Zend-Avesta*, with some exceptions, contains nothing essentially different from what the *Vedas* contain. The gods, the rites, the ceremonies, the modes of prayers, and the prayers themselves, are but a reflex of the *Vedas*. Surely then when Zoroaster dissented from the Brahmans, it could not be merely to adopt the same pantheism or polytheism in a different language. The teaching of Zoroaster must necessarily be something quite different. Some may say he dissented from the idol worship of the Brahmans; but I think history can prove that the *Brahmans* were idolaters before *they left Ariana*. Does it not rather appear that the Magians who followed Zoroastrianism, copied everything from their close neighbours the Brahmans and muddled it up with the current and easily reliable name of Zoroaster, forgetting, perhaps, under the sway of altered popular superstitions of the age, the true teaching of Zoroaster. The learned Colonel or yourself, or any of your contributors, whose learning is, I may say without flattery, very enviable, will be doing a great service to the Parsees, if he will kindly say what he thinks the true teaching of Zoroaster was.

Enough is said, we believe, in our preceding statements to show what we honestly think of “the true teaching of Zoroaster.” It is only in such rare non-liturgical fragments as the *Hâdhôkht Nask* for instance, that the true teachings of Zarathushtra Spitama, or those of primitive Magianism may yet be found, and even these have to be read as a sacred code to which a key has to be applied. Thus, every word in the tenets given in the *Hâdhôkht* and relating to the fate of our soul after death, has its occult meaning. It is not correct to say even of the later versions of the *Zend-Avesta* that its gods, prayers, and rites are all “but a reflex of the *Vedas*.” Neither the Brahmans, nor the Zoroastrians have copied one from the other. With the exception of the word *Zeruana* in its later meaning of “Boundless” *time*, instead of the “Boundless” Spirit, the “One eternity,” explained in the sense of the Brahmanical *chakra* or endless circle, there is nothing borrowed from the *Vedas*. Both the *Vedas* and the *Zend-Avesta* originating from the same school, have naturally the same symbols, only very differently explained, still—having the same esoteric significance. Professor Max Müller, speaking of the Parsees, calls them

“the disinherited sons of Manu”; and declares elsewhere, that the Zoroastrians and their ancestors started from India during the Vaidik period, which “can be proved as distinctly as that the inhabitants of Massilia started from Greece.”\* We certainly do not mean to question the hypothesis, though as he gives it, it is still but a personal opinion. The Zoroastrians have, undoubtedly, been “settled in India before they immigrated into Persia” as they have ages later, returned again to Aryavarta, when they got indeed “under the sway of altered popular superstitions, and forgot the true teachings of Zoroaster.” But this theory cuts both ways. For, it neither proves that they have not entered India together and at the same time as the first Brahmans who came to it from the far north; nor that the

latter had not been “settled” in Persia, Media, Babylonia and elsewhere before they immigrated into the land of the Seven Rivers. Between Zoroaster, the primeval institutor of “Sun” *worship*, and Zarathushtra, the primeval expounder of the occult properties and transcendental powers of the divine (Promethean) Fire, there lies the abyss of ages. The latter was one of the earliest hierophants, one of the first *Athravans* (priests, or teachers of “fire”), while the Zoroaster of “Gushtasp” was living some 4,000 years B.C. Indeed, Bunsen places Zoroaster at Bactria and the emigration of the Bactrians to the Indus at 3784 B.C. And this Zoroaster taught, not what he had learned “from,” but with, the Brahmans, *i.e.*, at Airyana-Vaêgo, since what is identical with Brahmanical symbology is found but in the earlier *Vedas*, not in any of the later Commentaries; it may be even said of the *Vedas* themselves, that though compiled in the land of the Seven Rivers, they existed ages before in the north. Thus if anyone is to be blamed for getting under “the sway of altered popular superstitions” of the Brahmans, it is not the Zoroastrians of that age, but indeed Hystaspes who, after visiting “the Brahmans of Upper India,” as Amianus tells us†—and having been instructed by them,

---

\* *Chips from a German Workshop*, Vol. I, p. 84 (ed. 1881).

† [Ammianus Marcellinus, *History*, Bk. XXIII, ch. vi, 32.]

---

infused their later rites and ideas into the already disfigured Magian worship.

Hargrave Jennings, a mystic, has eulogized fire as being the best symbol of worship, but he says nowhere that the fire symbol, directly worshipped in its own name and as one of the created elements, as is done in *Zend-Avesta*, is in any way defensible. The learned Colonel, in his lecture on the Spirit of Zoroastrianism, defends fire-worshippers, but does he really understand them as offering direct prayer as above stated? Fire-worship is borrowed from the Vedas.

We think not. Fire-worship, or rather reverence for fire, was in the remote ages universal. Fire and water are the elements in which, as Occult Science teaches, the active and passive productive powers of the universe are respectively centered. Says Hippocrates (*De Diaete*, Book I, iii): “All living creatures . . . animals and men originate from the two Principles, differing in potency but agreeing in purpose. I mean Fire and Water . . . Father fire gives life to all things, but Mother water nourishes them.” Has our friend who seems to show such an evident scorn for the emblems of his own religion, ever studied those of other people? Has he ever been told, that there never was a religion but paid reverence to the Sun and Fire as the fittest emblems of *Life*, hence—of the life-giving principle; nay, that there is not, even at present, one single creed on our globe (including Christianity) but has preserved this reverence in its ritualism, though the emblems with time have been changed and disfigured? The only essential difference between the modern Parsee Mobeds and the Christian Clergy lies in this: the devotees of the former being profoundly attached to their old religion—though they may have forgotten its origin—have honestly left exoteric Zoroastrianism standing before the jury of the world, who judges on mere appearances—*unveiled* in its apparent nakedness;

while Christian theologians less unsophisticated, kept perpetually modifying Christianity in exact proportion as science advanced and the world became more enlightened, until finally their religion now stands under a thick, withal very insecure, mask. All the religions from the old Vaidik, the Zoroastrian and the Jewish creeds down to modern Christianity, the illegitimate and repudiated progeny of the last, sprang from

archaic *Magianism*, or the Religion based upon the knowledge of Occult nature, called sometimes Sabaeism—the “worship” (?) of the Sun, moon, and stars. See what Evan Powell Meredith in his *Correspondence, touching the Divine Origin of the Christian Religion*, with the Vicar of Whaplode, says:

Your Sacred Books, Sir, are replete with phrases used in fire-worship and with narrations of the appearance of a fire god. It was as a flame of *fire* that the Jewish Deity first appeared to Moses. It was as *fire* he gave the law on Mount Sinai. It was the God that answered as *fire*, who was to be the true God in the contest held between Elijah and the prophets of Baal. It was as *fire* the same God answered his servant David. The altar of incense displayed this *fire*. The same *fire*, with incense—a perfume used by heathens in their worship—was carried by the priests in their censers; and this *fire*, once, miraculously killed some of them . . . All the burnt-offerings of the Jews, like those of other nations, originated in fire-worship, the worshippers supposing that the god of *fire* devoured their sacrifices, as food, whether vegetable or animal, human or bestial. In “a chariot of *fire*, and horses of *fire*,” precisely like the heathen chariot and horses of the sun, Elijah went up to heaven. We are told that Jehovah went before the Jews “as a consuming *fire*”; and we are assured, not only by the Jew, that his Jehovah Aleim is “a consuming *fire*” even a jealous God (or, as some translate the latter expression, the burning God . . .) but also by the Christian, that his Theos of Zeus (*Ioue, love, love, Jupiter*, etc.) is a consuming fire! We find that the sacred fire of Jehovah was in Zion, as well as in the temple of Vesta, or of Minerva (*Isa.*, xxxi, 9), and as a still more remarkable proof of the identity the Jewish fire-worship, with that of the Gentiles, we find *that the fire of Jehovah, on the brazen altar, was to be kept always burning— was never to be allowed to go out (Lev., vi, 13)*. Precisely in like manner was the sacred *fire* kept burning in the temple of Diana, among the Persians. The Magi of Persia and Chaldea had the care of preserving this holy *fire*. In the temple of Ceres and of Apollo the sacred *fire* was always kept burning. The preservation of the *fire* in the temple of Minerva was entrusted to a number of young women, just as the vestal Virgins were charged with the preservation of the sacred fire in the temple of Vesta under penalty of death, if they allowed this precious fire to be extinguished. The custom of preserving the sacred fire is much older than the Hebrew mythology. Diodorus Siculus tells us that it was derived by the Romans from the Greeks, and by them from the Egyptians [who borrowed it from the Chaldees]. There is very little doubt that it is nearly as old as Sun-worship, and that fire, when worshipped, was originally regarded as an emblem of the Solar Deity. All the ancients imagined the god to be a body of fire. By all his worshippers he was considered to have existed from Eternity,

and to have created, not only all other luminous bodies but the whole Universe. He was thought to be the “father of lights,” and to have all other luminaries, such as the Moon, stars, and so on under his control and guidance. As a Creator, he was called *Helios Demiourgos—the Sun-creator or the Solar Creator*. In the *Psalms*, as well as in other parts of the Bible, the creation and government of the world are attributed to the Solar Deity in a vast number of instances which you will find in the sequel (*Vide Vossius, De orig. ac*



*progr. idol.*, lib ii, c. 5. Bochart, *Canaan*, lib. ii, c. 5). As Governor of the Celestial Bodies, thought by the ancients inferior gods, the Helio-Deity of the Bible is continually called “God of Hosts,” “Lord of Hosts,” “Lord God of Hosts,” etc. (*Jehovah Tsabaoth*, *Alei Tsabaoth*.) Wherever the *God of Hosts* is mentioned in the Hebrew Bible, there can be no room for doubt that the writer meant the Sun [the Lord of the Host of Stars]. We often read of the *light*, *glory*, and *shining* of the God of Hosts, such as—“O Lord God of Hosts, cause thy face to shine” (*Psalms*, lxxx, 3, 4, 7).

We invite our correspondent, if he wants to trace in the Ritualism of modern Christian theology the old Fire-worship—to read *The Rosicrucians*, by Hargrave Jennings, with more attention than he had hitherto done. Fire is the essence of all active power in nature. Fire and water are the elements to which all organized and animated beings owe their existence on our Earth, at any rate, the sun is the only visible and undeniable Creator and Regenerator of life.

If one should take a cursory glance through the Spiegel-Bleeck translation of *Zend-Avesta*, he will find that the portions in languages other than Zend are marked in italics. He will also find that in common with several others, all the penitential portions in the *Avesta*, without exception, are also in italics, indicating that the portions and the doctrine they contain, were introduced at a very late period. Will the learned Colonel or yourself, or any of your contributors, kindly say what Zoroastrianism looks like when divested of the doctrine of penitence? And when further divested of all that has been copied by the Magians from the *Vedas*, I think nothing worth knowing remains.

We would put the last sentence otherwise, and say that “divested of its few remaining *non-liturgical* fragments,” and a few *Fargards* and *Yashts* explained esoterically, *nothing worth knowing* can be found in the *Avesta* as it stands at present. Prodicus and some of the early Gnostics were the last who had in their possession some of the secret books of Zoroaster. That those “secret” books were not the *Avesta* in its present form, can be proved by the

non-attractiveness of its texts which have nothing in them, as explained now, to fascinate the mystic. Prodicus had the secret code as well as the key to it. A few of the adepts of ancient Magianism existed and were known publicly in those days, since Clemens Alexandrinus speaks of those who follow the *heresy* of Prodicus and “boast of possessing the secret books of *Zoroaster*.”\*

You have often said, and your Theosophist brothers have also said, that the Christians live in a house of glass, and that the Theosophists know what the Christians are. The same is said of Zoroastrianism, Hinduism, and Buddhism. But we are never told what the Christians really are or what their true teaching should be. Do Theosophists think that such general remarks without the slightest attempt to support them by proofs better than those furnished by ordinary histories, will in any way serve any purpose? If the *arguments should be any other* than founded upon Occult philosophy, then I think the difficulties in your way should prove similar to those that have beset and deterred the Christian missionaries in India.

The followers of every one of the present great exoteric religions “live in a house of glass.” The impeachment is pretty well proved, we should say, by their respective inhabitants having nigh broken by this time all the windowpanes of their neighbours, who have returned the compliment. It is sufficient, we believe, to study Christianity, and compare its hundreds of mutually conflicting and destroying sects, to find out what they

are, or rather what they are not; for surely a true Christlike Christian is rarer in our days than a white cow. It is not, however, in the columns of this journal that we can undertake to show all that “they really are,” nor have we hitherto shown any signs—whenever occasion presented itself—of limiting our charges to “general remarks”; but, since truth is very unpalatable, and as they are showing by their actions better than we can ever do so in words, their real moral standard—we regard it as a loss of time to be ever presenting before them a mirror. It is the task undertaken and carried out in a most excellent way by the freethinkers, in whose current literature one can find everything one may desire in the shape of proof. Our business is to winnow by-the means

---

\* *Strom.*, Book I ch. xv.

---

of Occult philosophy the grain from the chaff, to show what a thing is not, and thus allow the profane an opportunity to judge for themselves and see what it is.

The above are the questions that have been embarrassing me for months, and I do hope that diffuse though they are, you will do me the favour to insert them in the next issue of *The Theosophist*. If they will only serve to stir the Parsee scholars (unfortunately I am not a scholar) I shall be satisfied.

We have done our best to satisfy our correspondent. The subject is of a tremendous interest to every thinking Parsee, but he has to *help himself* if he would learn more. His religion is not dead yet; and under the lifeless mask of modern Zoroastrianism the pulse of the Magi of old still beats. We have endeavoured as briefly as possible to give a correct, though a very superficial, view of the purport and spirit of true Magianism. There is not a sentence in this for which authority cannot be shown.

---

# *Collected Writings* VOLUME IV

## 1883

### FOOTNOTE TO “THE TANTRAS”

[*The Theosophist*, Vol. IV, No. 9, June, 1883, p. 226]

[To the title of this article H. P. B. appends the following footnote:]

For reasons of their own, the Aryas or the “reformers,” as they and the Brahmos call themselves, regard *all* the *Tantras* as the most abominable works on sorcery that inculcate immorality. Some of the Tantric works and commentaries are certainly prohibited on account of their dealing with *necromancy* (modern Spiritualism). But the meaning in the real old *Tantras* remaining a dead letter to the uninitiated Hindus, very few can appreciate their worth. Some of the “White” *Tantras*, especially the one treated upon in the present article, contain extremely important information for Occultists.\*

---

\* [The *Tantra* discussed in the article is the *Mahânirvânatāntra*.— *Compiler*.]

---

# ***Collected Writings* VOLUME IV**

## **1883**

FOOTNOTES TO VIŚIŠTADVAITA PHILOSOPHY

535

### **FOOTNOTES TO “VIŚIŠTADVAITA PHILOSOPHY”**

[*The Theosophist* Vol. IV, No. 9, June, 1883, p. 228]

[The translator of the Catechism on the Viśištādvāita Philosophy writes that he is not responsible for the opinions expressed in the original Sanskrit text. He briefly answers the objections raised from a hurried explanation given him by the authors of the text. The paragraphs on which H. P. B. comments are reprinted:]

*Parabrahm* being an All-pervading principle, itself being the All, is still considered as a separate substance from *Jivan*, although the former contains the latter, in the same manner that we talk of a part as separate from the whole of which it is a part.

We cannot conceive of an “*All-pervading whole*,” being separate from its part. The idea put forward by our learned brother is of course the theistic, but not very philosophical doctrine which teaches the relation of man to God as that between father and child.

A part is therefore of the same nature as the whole, yet its distinguishing qualification is the fact of its being a part, viz., the individualization, and dependence on the whole. In this way is *Jivan* considered in relation with, and distinct from, *Parabrahm*.

Would it not be better and far more philosophical to resort, in such a case, to the oft-repeated simile of the ocean? If we suppose, for a moment, infinity to be a vast and an *all-pervading* ocean, we can conceive of the individual existence of each of the drops composing that sea. All are alike *in essence*, but their *manifestations* may and do differ according to their surrounding conditions. In the same manner, all human *individualities*, although alike in nature yet differ in *manifestations* according to the vehicles and the conditions through which they have to act. The *Yogi*, therefore, so far elevates his other principles, or let us call them

536

BLAVATSKY: COLLECTED WRITINGS

vehicles, if preferred, as to facilitate the manifestation of his individuality in its original nature.

My own inference is that Advaita and this coincide, the former considering that *Jivan* is *Parabrahm*, modified by the latter into “*Jivan is a part only of Parabrahm*.”

We believe not. A true esoteric Vedantic Advaita would say: *Aham eva Parambrahm*, “I am also Parabrahm.” In its external manifestation *Jivan* may be regarded as a distinct individuality—the latter a maya; in its essence or nature *Jivan*

is—Parabrahm, the consciousness of the Paramatma manifesting through, and existing solely in, the aggregated *Jivans* viewed collectively. A creek in the shore of the ocean is one, so long only as the land it stretches upon is not redeemed. Forced back, its water becomes the ocean.

Considered in this manner, there is one Infinite, made up of numberless infinites.

We are at a loss to know what our learned brother can mean by Jivan being “dependent” on the whole, unless “inseparable from” is meant. If the whole is “*all-pervading*” and “infinite,” all its parts must be indivisibly linked together. The idea of separation involves the possibility of a vacuum—a portion of space or time where the *whole* is supposed to be absent from some given point. Hence the absurdity of speaking of the parts of one Infinite being also infinite. To illustrate geometrically, suppose there is an infinite line, which has neither a beginning nor end. Its parts cannot also be infinite, for when you say “parts,” they must have a beginning and end; or, in other words, they must be finite, either at one or the other end, which is as evident a fallacy as to speak of an *immortal* soul which was at some time *created*—thus implying a beginning to that which, if the word has any sense, is eternal.

*Jiva*, *Iswara* and *Maya* are considered to be *real*, all the three in this light, *i.e.*, as long as anything has existence, it is real or true, although that existence may not last forever. The Advaita says that only that which is immutable is true, and all things temporary and liable to change are illusory; whereas the *Viśishtadvaita* says that as immutability is real in the eternity, so mutability is also real for the time being, and so long as there is no change. My own inference is that all the difficulty here lies in the words, but that the idea is one.

We would like our learned brother to point out to us one thing in the whole universe, from the sun and stars, down to man and the smallest atom, that is not undergoing some change, whether visible or invisible, at every smallest fraction of time. Is it “man's *personal* individuality”—that which the Buddhists call *attavada*—“*delusion of self*”—that is a *reality* elsewhere than in our own *Maya*?

*Jivan* is said to be dependent and independent, in the same sense that a minister, a *dewan*, is independent in exercising authority, and dependent on his king for the bestowal of that authority.

The comparison of the king and the *dewan* is meaningless with reference to the subject illustrated. The power of conferring authority is a finite attribute, inapplicable to infinity. A better explanation of the contradiction is therefore necessary, and we trust our brother will get it from his inspirers.

A subtle distinction is made between *Iswara's* will and *Jiva's* Karma; *Iswara's* will or Karma being the ever-active state of the whole—the *Parabrahm*.

This is indeed a “*subtle* distinction.” How can Parabrahm be “the ever-active state of the whole” when the only attribute—an absolutely negative one—of Parabrahm is passivity, unconsciousness, etc.? And how can Parabrahm the *one* principle, the universal Essence or the TOTALITY, be only a “state of the WHOLE” when it is itself the

WHOLE, and when even the Vedantic Dvaites assert that Íswara is but a mere manifestation of, and secondary to, Parabrahm which is the “all-Pervading” TOTAL?

I perfectly agree with the Editor in saying that truth stands as the one white ray of light decomposed into several colours in the spectrum; and I add that the one white ray is true as well as the decomposed colours. This is the Theosophic view.

Not quite so, we are afraid. The eye-deceiving colours of the spectrum being dismembered and only illusionary reflections of the *one* and *only* ray—*cannot be true*. At best they rest upon a substratum of truth for which one has often to dig too deeply to ever hope to reach it without the help of the esoteric key.

# *Collected Writings* VOLUME IV

## 1883

538

BLAVATSKY: COLLECTED WRITINGS

### COSMICAL RINGS AND ROUNDS

[*The Theosophist*, Vol. IV, No. 9, June, 1883, pp. 231-32]

["A Student of Occultism" writes that No. VII of the "Fragments of Occult Truth" by Lay Chela "raises a difficulty for me and others which we should be glad to have explained." He cites statements that appear to be inconsistent with earlier teachings of the Brothers in regard to Fifth Rounders and allied subjects. He quotes this sentence: "The obscuration of the Planet on which are *now evolving* the races of the 5th Round men, will of course be behind the few avant-couriers that are now here." To this H. P. B. says:]

We hope we will not be accused of attempting to reconcile entirely the difficulty between the early and later teachings, by suggesting, in this particular instance, that the word *full* inserted between "The" and "Obscuration" might perhaps remove a portion of the apparent contradiction. Having been taught that the earliest and latest races of humanity evolved and died out during, and with, the dawn (or end) and the twilight (or beginning) of every Obscuration, we see no contradiction in this particular sentence, as quoted.

[To the writer's assertion that "Lay Chela must be wrong," H. P. B. appends the following footnote:]

We believe not; only that the fifth Rounders have several significances. The "Student of Occultism" is only fairly entering upon the path of difficulties and most tremendous problems and need not as yet complain. Difficulty (1): The CHELA who instructed the writer or "LAY CHELA"—last, and gave him the new version about the fifth Rounders, is a regular and "accepted Chela" of several years

COSMICAL RINGS AND ROUNDS

539

standing of the "Brother" who "is no English scholar." On the other hand the latter is the very *guru* who taught us the doctrine, and it coincides certainly more with that of "a student of occultism," and as he understands it than with its version as given now by "Lay Chela." Speaking but for ourselves *we know* that (new version notwithstanding), THERE ARE "normal" fifth Rounders, and we told so repeatedly. But, since the instructor chosen to explain the doctrine would *not* give out the key to the problem, all we could do was to submit. Evidently our MASTERS do not choose to give out all.

[H. P. B.'s Editorial Note is as follows:]

"Lay Chela" received from a *regular* and "accepted Chela" the explanations and instructions that led him to develop in *Fragment VII* the last theory objected to, and most

decidedly it seems to clash with previous notions. Under these circumstances we do not feel justified in stepping in to make the two theories agree. Nevertheless, we have no doubt that both, however discrepant they may seem now, would be found to agree charmingly together, were the “Student of Occultism” and the “Lay Chela” given the *whole* doctrine and explained the great difference between the seven Rounds instead of being taught so spasmodically, and receiving small stray bits at a time. But such is the will and pleasure of those who know better than we do as to what it is fit to, reveal, and what has to be kept back for a time. As much as (or perchance, from the little) we know of the doctrine, the two statements show neither a gap nor a flaw in it, however conflicting they may seem. The “apparent, distinctly contradictory statements” are no more so than would be a description of a human being emanating from two different sources, supposing one teacher would say that “the being called man crawls on all fours . . . and the other that “man walks erect on his two feet” and later on, that—”he walks supported on two legs”; all these statements, however conflicting for a blind man, would nevertheless be perfectly consistent with truth, and would not require an Oedipus to solve the riddle. Who of the “Lay Chelas” can say, whether there is not as much danger for our MASTERS in giving out

at once the whole doctrine as there was for the Sphinx who had to pay for her imprudence with death? However it may be, it is not for us to give the desired explanations, nor would we accept the responsibility even if permitted. Having, therefore, submitted the above article to another regular and high Chela, we append hereto his answer. Unfortunately, instead of clearing the horizon, it overclouds it with fresh and far more tremendous difficulties.\*

---

\* [This has reference to a long explanation written from Pondichery and signed S.T.K. \*\*\* Chary, apparently a Chela of one of the Teachers. —*Compiler*.]

---



# *Collected Writings* VOLUME IV

## 1883

### EXPLANATION WANTED

[*The Theosophist*, Vol. IV, No. 9, June 1883, p. 234]

I shall feel highly obliged if you will kindly insert in the columns of *The Theosophist* the meanings and history of the two following names:

1. Runic; and 2, *Arne Saknussem*.

I guess the meaning of the first to be the name of a language. Of the second the name of a professor or a learned man of the sixteenth century, a great alchemist of the day.

I want a regular history of the second expression.

“A JUNIOR STUDENT.”

Trevandrum, April 8, 1883.

“A Junior Student” makes a right guess in one instance. There is not much mystery in the adjective “runic,” though its noun “Rune” of *Rûn* (an Anglo-Saxon word) stood in days of old for “mystery,” and related to magical letters—as any *Encyclopaedia* might have told him. The word runic relates both to the language and the peculiar alphabet of the ancient Norsemen; and “runes” was the name used to indicate the sixteen letters or characters of which the latter was composed. It is of the remotest antiquity, and the few ones who were acquainted with the use of those

EXPLANATION WANTED

541

peculiar marks some old stones bearing yet inscriptions in the Runic character—were considered as great enchanter and magicians, until the *runes* began to be used in communication by writing and thus—their sacred and mystic character was lost by becoming vulgarized. Nevertheless, in some Occult books it is distinctly stated that those letters received in their subsequent usage a significance quite distinct from the original one, the latter remaining to this day a mystery and a secret with which the initiated descendants of the Norsemen will not part. The various talismans and charms used occasionally by the modern so-called “wizards” and “witches” in Ireland—supposed to have inherited the secret science of old—are covered generally with runic marks and may be easily deciphered by those students to whom no ancient mystery is one, they studying Occultism in its general or universal aspect.

As to the other word or rather name of which “Junior Student” wants “a regular history”—it will be more difficult to satisfy him since no such name is to be found either in the catalogue of mediaeval Alchemists and Rosicrucians, or in the long list of Occultists in general, since Apollonius of Tyana and down to the days of Éliphas Lévi.

It is most certainly not a European name, in its second—half at any rate; and if the name of Arne is to be occasionally met with, that of “Saknussem” has an Egyptian

rather than a Western ring in it. There was an “Arne” (Thomas Augustine), an English musical composer and the author of “Rule Britannia” in the eighteenth century, and two men of the name of Socinus—in the sixteenth and seventeenth. But these were no alchemists but great theologians, or rather we should say anti-theologians and infidels. Loelius Socinus—the first—was the friend of both Melanchthon and Calvin, though he denied the fundamental doctrines of popular Christianity and made away with the Trinity. Then came Faustus Socinus—his nephew, and a great sceptic, the *protégé* of F. de Medici, grand duke of Tuscany. This one openly maintained that the Trinity is a pagan doctrine; that Christ was a created and inferior being, and that there was neither personal God nor devil.

His followers were called the Socinians, but even this name answers very little to Saknussem.

Having thus confessed our ignorance, we can suggest to “Junior Student” but one plan; and that is, to seek for his “Saknussem” among the Egyptian deities. “Arne Baskenis” was the Greek name of Aroeris the elder Horus, “Sakanaka” is the mystical appellation of a great fire, which is mentioned in the hundred and sixty-fifth chapter of the Ritual of the Dead—and may have, perchance, something to do with the alchemist fire of Saknussem. Then we have Sakasutu—the “Eldest-born of the Sun God,” one of the names of the planet Saturn in Chaldean Astronomy; and finally Samoulsamouken, the name of the rebel king of Babylon, the brother of Assurbanipal, king of Assyria. Having done our best, we can but advise our correspondent to let us know in what work he met with the name, as also his reasons for believing that “Saknussem” was an alchemist, or a learned man of the sixteenth century.

---

# *Collected Writings* VOLUME IV

## 1883

### PERTINENT QUESTIONS

[*The Theosophist*, Vol. IV, No. 9, June, 1883, p. 235]

Will you or any of your readers enlighten me on the following points:

1. What is a Yogi?
  2. Can he be classed with a Mahatma?
  3. Can Viśvamitra, Valmiki, Vasishtha and other Rishis be classed with the Yogis and the Mahatmas?
  - 4 Or with the Mahatmas only?
  5. Or with the Yogis only?
  6. Did the Yogis know Occult Science?
  7. Is vegetarianism necessary for the study and development of Occult Science?
  8. Did our Rishis know Occult sciences?
- By throwing some light on the above questions you will oblige

Yours truly,  
H. N. VAKIL.

Bombay, *April* 30th, 1883.  
161, Malabar Hill.

### PERTINENT QUESTIONS

543

### WE REPLY:

1. A Yogi in India is a very elastic word. It now serves generally to designate a very dirty, dung-covered and naked individual, who never cuts nor combs his hair, covers himself from forehead to heels with wet ashes, performs *Pranayam*, without realizing its true meaning, and lives upon alms. It is only occasionally that the name is applied to one who is worthy of the appellation. The real meaning, however, of the word when analysed etymologically, will show that its root is “yug”—*to join*—and thus will yield its real significance. A real Yogi is a person who, having entirely divorced himself from the world, its attractions and pleasures, has succeeded after a more or less long period of training, to reunite his soul with the “universal Soul” or to “join” with Parabrahm. If by the word “Yogi” our correspondent means the latter individual, *viz.*, one who has linked his seventh and sixth principles or Atman and Buddhi and placed thereby his lower principles (Manas, the animal soul and the *personal ego*) *en rapport* with the Universal Principle, then:

2. He may be classed with the Mahatmas, since this word means simply a “great soul.” Therefore query

3. is an idle question to make. The Rishis—at any rate those who can be proved to

have actually lived (since many of those who are mentioned under the above designation are more or less mythical) were of course “Mahatmas,” in the broad sense of the word. The three Rishis named by our questioner were historical personages and were very high adepts entitled to be called Mahatmas.

4. They may be *Mahatmas* (whenever worthy of the appellation), and whether married or celibate, while they can be called:

5. “Yogis”—only when remaining single, *viz.*, after devoting their lives to religious contemplation, asceticism and —celibacy.

6. Theoretically every *real* Yogi knows more or less the Occult sciences; that is to say, he must understand the secret and symbolical meaning of every prescribed rite, as the correct significance of the allegories contained in the *Vedas* and other sacred books. Practically, nowadays very few, if any, of those Yogis whom one meets with occasionally are familiar with occultism. It depends upon their degree of intellectual development and religious bigotry. A very saintly, sincere, yet ignorantly pious ascetic, who has not penetrated far beyond the husks of his philosophical doctrine would tell you that no one in *Kali-Yuga* is permitted to become a *practical* occultist; while an initiated Yogi has to be an occultist; at any rate, he has to be sufficiently powerful to produce all the *minor* phenomena (the ignorant would still call even such minor manifestation—“miracles”) of adeptship. The real Yogis, the heirs to the wisdom of the Aryan Rishis, are not to be met, however, in the world mixing with the profane and allowing themselves to be known as Yogis. Happy are they to whom the whole world is open, and who know it from their inaccessible *asramas*, while the world (with the exception of a very few) knowing them not, denies their very existence. But, it really is not a matter of great concern with them whether people at large believe in, or know of them.

7. The exposition of “Occultism” in these columns has been clear enough to show that it is the Science by the study and practice of which the student can become a MAHATMA. The articles “The Elixir of Life,” and the *Hints on Esoteric Theosophy* are clear enough on this point. They also explain scientifically the necessity of being a vegetarian for the purposes of psychic development. Read and study, and you will find why Vegetarianism, Celibacy, and especially total abstinence from wine and spirituous drink are strictly necessary for “the development of Occult knowledge” —see *Hints on Esoteric Theosophy*, No. 2. Question 8 being unnecessary in view of the aforesaid, we close the explanation.

# ***Collected Writings* VOLUME IV**

**1883**

PSYCHOMETRY AND ARCHAEOLOGY

545

## **EDITOR'S NOTE TO "PSYCHOMETRY AND ARCHAEOLOGY"**

*[The Theosophist, Vol. IV, No. 9, June, 1883, p. 236]*

[H. P. B. appends the following note to a communication from a Hindu correspondent in the province of Oudh, who wonders whether psychometry could be of help in archaeological investigations:]

If our correspondent were but to read carefully Professor Denton's *The Soul of Things*, he would realize the importance of the science of Psychometry and learn at the same time the mode of procedure. Its usefulness in archaeological discoveries and pursuits is immense. That work describes many cases in which the psychometer had but to hold against the forehead the fragment of a stone or any other object and he could accurately describe the building and its inhabitants if the fragment of stone had been connected with one; of the animal if the fragment was that of a bone of some fossil animal, etc., etc. The object is but the medium which puts the psychometer *en rapport* with the magnetic aura of its surroundings. Once landed in the world of Akaśic impressions, the book of Nature is opened at every page and the images of all that was, being as though photographed on the etheric waves, become plainly visible to the psychometer. Like many other faculties, this one is also inherent and must be developed by practice and study. But it is easy.

## *Collected Writings* VOLUME IV

### 1883

546

BLAVATSKY: COLLECTED WRITINGS

#### A LEVY OF ARMS AGAINST THEOSOPHY

[*The Theosophist*, Vol. IV, *Supplement* to No. 9, June, 1883, pp. 1-3]

As nearly everywhere else, we have a Branch Society in Paris: a handful or so of members lost among thousands of spiritists and spiritualists. Strictly adhering to our rule of non-interference, whether in the religious or social opinions of our Fellows, the Parent Society has hitherto lived for five years on the best of terms with her French progeny, the sweetest accord reigning among all the sister Societies. Well aware of the strict adherence of our Parisian members to the doctrines of the Allan Kardec school, and respecting, as usual, the private opinions of our brethren, we have never given cause, by word or deed, to our French Branch for the least dissatisfaction. We have been often asked by some of them to explain the doctrines of occultism, for few, too few of them, understanding English, they could not learn our views, by reading *The Theosophist*. But we had invariably and prudently abstained. They had their doctrines, as highly philosophical—from their standpoint—as were ours, and it was useless to seek to supersede these with a teaching that it takes years even for a born Hindu to assimilate correctly. To enter fully into the subtle spirit of the esoteric teaching of Śakyamuni Buddha, Śankaracharya, and other sages, requires almost a life of study. But some of our French Brothers insisted, and there were those among them who, speaking English and reading *The Theosophist*, appreciated our doctrines and determined to have some of the *Fragments* translated. Unfortunately our Brother, the translator, selected for his first experiment No. 1 of the series “Fragments of Occult Truth.” Though the theory concerning the nature of the “returning spirits” is given

A LEVY OF ARMS AGAINST THEOSOPHY

547

therein correctly on the whole, and the article itself is admirably written, yet this *Fragment* is very incomplete and quite likely to give erroneous impressions to one entirely unacquainted with the Occult Philosophy. Some portions of it, moreover—two sentences at any rate—are capable of leading the uninitiated to very mistaken conclusions. This, we hasten to say, is wholly due to the carelessness, probably to the ignorance of the English language, and perchance to an unwillingness on the part of the “inspirers” of that particular *Fragment* to give out more of the doctrine than was strictly necessary—rather than to any fault of the scribe. It was a first attempt to acquaint the public at large with a philosophy which had been for long centuries hidden in the fastnesses of the Himalayan mountains and in the southern Āśramas, and it was not

settled at that time that *Fragment* No. 1 should be followed by a regular series of other *Fragments*. Thus it was, that the second or vital Principle in man (*Life*) is therein named *Jivatma* instead of *Jiva*, and left to stand without the explanation that the esoteric Buddhists or Arhats, recognizing but one life, ubiquitous and omnipresent, call by the name of “Jiv,” the *manifested* life, the second principle; and by *Atman* or *Jivatman*, the seventh principle or *unmanifested* life; whereas the Vedantees give the name but to the seventh and identify it with *Paramatman* or *Parabrahm*. \* Such phrases also, as the following (see page 19, col. 2, *The Theosophist*, Oct., 1881) have been left uncommented: “the spiritual ego or *consciousness* . . . immediately on the severance of spirit is dissipated and ceases to exist . . . the spiritual ego disappears.” For an Occultist this would simply be a sin of omission, not of commission. It ought to have been said

---

\* See *Rigveda Mantra* (I, 164, 20):

“dvâ suparnâ sayujâ sakhâyâ  
samânam vriksham parishasvajâte,  
tayor anyas pippalam svâdv atty  
an-aśnann anyo abhichâkaśîti.”

Sâyanâchârya, explaining it, says: “the two birds seated on the same pipal tree, one enjoying its fruit and the other passively looking on, are Jivatman and Paramatman, or the deluded individual soul and the Supreme soul, the individual being identical with the Supreme soul.”

---

that immediately on the severance of “spirit” and “Spiritual soul” (its vehicle), from *Manas* and *Kama-Rupa* (fifth and fourth Principles), the spiritual consciousness (when left without its leaven or cement of *personal* consciousness subtracted by it from the *Manas*) . . . *ceases to exist* until a new rebirth in a new personality, since *pure Spirit* can have no consciousness *per se*. \* It would have been absurd upon its face to say anything immortal and purely spiritual, anything that is identical with, and of the same essence as the *Paramatman* or the one LIFE, can “disappear” or *perish*. The Occultist and the Vedantee—especially the highly philosophical Advaites—know that the neutral, sexless, and passive *Paramatman* and its ray the *Jivatman* which can be manifested only through its connection with object and form, does not, nor can it “disappear” or “perish” as a totality; but that both the words relating to the *Manas* or *antaskarana*, those organs of *personal* conscious sense which belonging only to the body are quite distinct from the spiritual soul—mean no more than the temporary withdrawal of the *ray* from the manifested, back into the unmanifested world; and that this soul in short, which is said to have disappeared and perished, is not the eternal total Individuality, but the temporary personality, one of the numberless beads strung on the rosary, the long thread of the manifested lives.\* The only essential and really misleading mistake in the *Fragment* (none at all for the Spiritualists who do not believe in reincarnation, but an important one for the Spiritists, who do) is the one that occurs on page 19, column 1, paragraph 4, where it is said that the new (*personal*) Ego is reborn from its gestation “in the next higher world of causes, an objective world similar to this present globe

---

\* It is the late *personality* of the spiritual Ego that disappears for the time being, since separated from the self-consciousness residing in *Manas* there is neither Devachan nor Avitchi for the “Spiritual Individuality.”

† The esotericisms of the Buddhists and Vedantees, though one and identical, sometimes differ in their expressions. Thus what we call *Linga-śarira*, the interior subtle body of the gross, or the Sukshma of the *Sthula-śarira*, is called by the Vedantees the *Karana-śarira* or causal body, the rudimentary or ethereal embryo of the body.

---

of ours . . .,” thus implying that the *Individual* or one *Eternal Ego* is born on our earth but once, which is not the case and quite the reverse; for it is the *personal* Ego—wrongly believed by the Spiritists to be reincarnated with its personal consciousness a number of times—that appears upon this earth but once, while the Individual Spiritual monad which—like an actor who, although appearing in, and personating every night a new character, is ever the same man—is that which appears on earth throughout the cycle in various personalities, the latter, except in the case of infants and idiots, never being born twice. Such is the belief of the Occultists. It is thus this sentence alone which, putting a wrong colour on the doctrine, could give the Spiritists a handle against us, in the question of reincarnations; and they were justified in thinking that we did not believe at all in rebirth on this earth.

However it may be, this one *Fragment* having been translated as an isolated specimen of the Occult doctrine, and the others which explain and thus complete it, remaining unread and unknown when it appeared published by the *Société Scientifique d'Etudes Psychologiques* connected with the *Revue Spirite* and the Paris Theosophical Society, it produced the effect of a bomb bursting in the camp of the Spiritists and Reincarnationists.

To begin with, our friends attributed the *Fragment* to the pen of a “Savant Sannyasi,” an Adept of Occultism, whereas it was written by a private English gentleman who, however learned he may have become in the esoteric doctrine since, was at that time hearing of it for the first time. Then they called “conférences” to debate the dreadful heresy. The March number of the *Bulletin*, the organ of the *Société Scientifique*, announced the opening of the controversy within the sacred precincts of the “Society of Psychological Studies.” As its April number declares very correctly, the two “conférences” upon this subject “have not *quite* [?] attained the object aimed at. They were not controversial, since the defenders of Spiritism were the only ones present.” Theosophy was represented, it seems, by Dr. Thurman, F.T.S., alone, who very reasonably



declined to take any part in it, by saying that “it would be impossible to make anyone, unprepared for it by a long study, understand correctly the theories of Occultism” (which our French friends- persist in calling Theosophism, thus confounding the whole with one of its parts). Every other member of the Parisian group of the Theosophical Society, having equally refused by analogous verbal replies or letters to take any part in its proceedings, the only gentleman who offered himself, as a *representative* of our Society, was Mr. Tremeschini, described as “an astronomer, a civil engineer, and an erudite Orientalist, member of the Parisian Theosophical Society.” And verily, never was Theosophy better disfigured.

There is a mystery in this, which, nevertheless, having the key to it, we shall solve for the benefit of all our members and Occultists especially. The facts are simply these: Mr. Tremeschini believes he has discovered the *genuine*, historically authentic, and only divine Theosophy in existence. Confusing Occultism with Theosophy he denounces our doctrines as “a philosophy born out of simple affirmations, lacking any scientific sanction, and founded not on *any ancient documents* . . . but upon degenerated theories which go back no further than the Middle Ages”; our “theosophy” (occultism he means) does not emanate from ancient Buddhism at all, but from the “hybrid doctrine issued from the Chaldeans.” How, indeed, asks the orator, can anyone ever regard as either humanitarian or scientific a work which preaches “despairing *nihilism* . . . telling us that the basis of all morality—that of the immortality of the *conscious I* is essentially false [!?] . . . that affirms to us that the *Spiritual Ego* which was debarred from reaching its goal by too material tendencies, disappears without carrying along with it one single particle of its individual consciousness\* and ends by falling back into the region of

---

\* No such thing was ever said even in Fragment No. I, in which *personal* consciousness is the only one concerned; the “Spiritual Ego” or monad neither *disappearing* nor falling back into cosmic matter, which can be said of *Manas*, *Chitta*, personal *Ahankara*, never of Atman and Buddhi.

---

primeval cosmic matter! . . . a doctrine, that aims at *void* . . . and annihilation, can only have its foundation resting on emptiness,” etc.

Now these may be very eloquent and profound words, but they are something more than this: they are very misleading and false. We have shown upon what the errors (about our doctrines) of the Spiritists—who are ignorant of English—rested. But such is not the case of Mr. Tremeschini. He knows the English language, reads *The Theosophist*, and has had ample time to perceive how erroneous were his first conclusions. And if he has, and persists, nevertheless, in his efforts to prove our system *false*, and to proclaim his own the only *divine* and the only *true* one; and assures the public that he possesses *authentic* and *historical* documents to that effect, then we are bound to examine his documentary proofs and see how far they are entitled to be accepted as such.

Having demolished to his own satisfaction the esoteric philosophy of the Advaites and Buddhist Arhats, he proceeds to acquaint the Spiritists with his own “Theosophy.”

Inviting the audience to follow him “to a little excursion *on the domain of history*,” he acquaints them with the following *historical* facts. We preserve his spelling.

Toward the end of the Tretâ Yougô (the *third* age according to the Hindu chronology) [?!] . . . an age that goes back to 28,000 years\*. . . lived in India a personage who by his genius, profundity of thought, etc., etc., had few equals among the philosophers of the subsequent ages . . . The name of this personage is Gôtômô. As the *sacred books of India demonstrate* [!?] Gôtômô (of the Tretâ Yougô) descended from a line of sages which goes back to the Vedic period, and counts among its direct descendants the famous Gôtômô Sakiamouni the Buddha, who is wrongly confounded by some persons with him (the Gôtômô of Tretâ Yougô). Out of all the works left to posterity by this personage of the Tretâ Yougô, the most remarkable are the Nyayos [!?] which is a treatise upon logic and the Hieratic Code or “Institutes *Divine*,” the divine science which represents the synthesis of human knowledge, *the collection of all the truths* gathered

---

\* We invite the attention of our Brahmin Advaites and other Hindu members to this new chronology. The Treta-Yuga has become through such an historical handling the *third* instead of the *second* age and Dvapara-Yuga has dwindled down from 864,000 years to 28,000!

---

in during a long series of centuries by the *contemplative sages, the Moharshy* [Maharishis, probably?], etc., etc., etc. . . . This work (the *Hieratic Code of Gôtômô*) forbidden to the profane\* by the express command of its author, was entrusted to the care of the initiates of the two superior Brahminical classes . . . [but] . . . all this jealous care has not prevented some cunning profanes to penetrate into the *sanctum sanctorum* and abstract from this famous code *a few particles*.

The *particles* must have grown in the hands of our Brother into a *whole* code, since he tells us that it is “the synthesis of all the world’s learning.”

Such is the narrative copied and translated *verbatim*, from Mr. Tremeschini’s printed speech, and such the powerful foe of our esoteric Aryan-Arhat Doctrine. And now we will leave to our Brahmin Fellows—Śāstris and Sanskritists—to judge of, and decide upon, the historical value and authenticity claimed for the code in possession of Mr. Tremeschini; we beg to draw their particular attention to the following points:

(1) The duration of Dvapara-Yuga is shown as but 28,000 years “*according to Hindu Chronology*.”

(2) Gautama Rishi, the writer of the *Dharma-Śāstra*, of the Treta-yuga, the contemporary of Rama, is made identical with Gautama of the *Nyayas*.

(3) It is claimed for the former that he has written a complete Esoteric Code whose “divine doctrines” agree with, and corroborate those of the Spiritists who believe in, and

---

\* And so were the *Vedas* and all other sacred books of the Brahmins. But where is this Code? Who has ever heard of it? Except a code of law preserved among twenty other codes beginning with that of Manu and ending with Paraśara, no other *Dharma-Śāstra* written by Gautama Rishi was ever heard of. And this small code though “written in a clear style,” has nothing occult or very mysterious in it, and is

regarded as very inferior not only to that of Manu, but of several others. They are all extant, and have all been printed at Calcutta. Colebrooke and others treat of them and the Orientalists ascribe them to “various mythical sages.” But whoever their authors may be, there is nothing contained in them about Occultism.

encourage communication with *bhûts* and *pisachas* and call them “immortal spirits,” of the “ancestors.”\*

(4) Gautama Buddha is made the direct descendant of Gautama Rishi; and he who, disregarding “his ancestor’s prohibition, made public the doctrines of his Master” (*sic*). He “did not hesitate to submit this hitherto respected work to interpolations and adaptations which he found necessary,” which amounts to saying that Buddhism is but the disfigured code of Gautama Rishi.

We leave the above to be pondered by the Brahmin Vedantees and the esoteric Buddhists. In our humble opinion this “Gôtomô” of the “Tretâ Yougo” of Mr. Tremeschini is possibly but a monstrous fiction of his brain.

The Corresponding Secretary of the Theosophical Society and Editor of this Journal has already sent a long reply to the President of the *Société Scientifique d’Études Psychologiques*, Mr. Fauvety, in refutation of the ungracious remarks, painful misrepresentations, and inaccuracies of “Mr. Tremeschini, a member of the Theosophical Society of Paris.”† All the other speakers who had a fling at Theosophy at these conferences, being no members of our Society and being ignorant of our doctrines, are more excusable, although we have never called meetings to discuss and ridicule *their* doctrines.

Our warmest acknowledgements are due to the highly talented and learned President, Mr. Ch. Fauvety for the complimentary way in which he spoke of the humble efforts of the Founders of our Society, and for the moderation of tone that pervades the whole of his discourse while summing up the discussions at the second conference.

From the above remarks let it not be understood that we in any way deprecate honest enquiries and discussions, for bigotry is surely no more a part of our creed than her

---

\* The reader will please consult what Manu says of the communication with the dead (Bk. IV, 123-24) and his opinion that even the sound of the *Sama-Veda* is “impure,” *asuchi*—since, as Kulluka explains it, it associates with deceased persons.

† [*Vide* Volume V (1883) of the present Series, pp. 6-65, for the full text of this reply to Tremeschini.—*Compiler*.]

---

twin sister—Infallibility. But when misrepresentations, inaccuracies, and perversion of facts are used against us, we venture to submit to the consideration of all our intelligent

members, whether even the proverbial patience of Hariśchandra himself or his Jewish copy, Job, would not be required to enable us to bear without urgent protest such a travesty of the ancient Aryan Science.

---

## *Collected Writings* VOLUME IV

1883

### “THE SOUL OF THINGS”

[*The Theosophist*, Vol. IV, No. 10, July, 1883, pp. 239-40]

Ten years ago, Professor William Denton, an Anglo-American geologist and a man of marked intellectual capacity, issued in collaboration with his equally gifted wife, a work in three volumes, bearing the title which heads the present article. It is a record of extensive researches into the origin of things visible, or the world noumenal. No laboratory instruments or processes were employed in this research; there was neither furnace, nor crucible, nor flask, nor chemical, nor lens availed of, and yet this book contains facts with respect to the hidden half of nature which equal, if they do not outvie, in interest and suggestive importance any discovery in the science of objective phenomena reported to any learned association. The researches of the Dentons have done especially much good to students of Aryan science, for they link in with, and give the key to the previously puzzling mysticism of the *Atharva Veda* and subsequent works on occult science. The agency employed was Psychometry, and Psychometry (soul-measuring) is a Greek word to express the faculty—natural, but ordinarily latent in us—by which the inner self cognizes the things of the spiritual (or, if you please, dynamic) world of causes. This faculty was strong in Mrs. Denton, her son, and members of Professor Denton’s own family, and the two

THE SOUL OF THINGS

555

former especially developed their psychometrical powers to a marvellous degree. If any object—a letter, bit of clothing, fragment of stone or other material from a building, or of a geological specimen, etc., were given them to clasp in their hands or hold against the middle of their foreheads—an inch above the line of the eyebrows—they would at once come into sympathy with the *Akâśa*, or soul, of the person or thing with whom or which the object had been in relation, and describe the same. Step by step, these researches proved the truth of the old Aryan dogma that the *Akâśa* (Ether) is the cradle and grave of objective nature; and that it holds imperishably the records of everything that ever existed, every phenomenon that ever occurred in the outer world. The hypothesis of physical science was thus endorsed and enlarged, and a bridge of one span flung across the “unfathomable chasm” seen by the great Tyndall to lie between the visible and invisible worlds. Professor Denton was not the modern discoverer of Psychometry; that honour is due to Professor J. R. Buchanan, M.D., an American anthropologist of eminence and a fellow of our Society. It is one of the great merits of this science that its researches may be carried on without risk to the “patient,” and

without throwing him or her into the state of mesmeric unconsciousness. At first, says Professor Denton in his book.

. . . the sensitive, or psychometer, is generally a merely passive spectator, like one who sits and observes a panorama; but in time he becomes able to influence the visions—to pass them along rapidly, or retain them longer for a close examination. Then the psychometer, at times, dwells in that past whose history seems to be contained in the specimen . . . [At last he] becomes released even from the specimen. At will he leaves the room, passes out into the air, looks down upon the city, sees the earth beneath him like a map, or, sailing still higher beholds the round world rolling into darkness or sunlight beneath him. He drops upon island or continent, watches the wild tribes of Africa, explores the desert interior of Australia, or solves the problem of the earth's mysterious poles. He can do more than this: he becomes master of the ages,. At his command the past of island and continent come up like ghosts from the infinite night; and he sees what they were and how they were, what forms tenanted them, and marks their first human visitants; seeing the growth of a continent, and its fruitage in humanity, within the boundary of a little

hour . . . the universe scarcely holds a secret that [the freed spirit] cannot behold with open eye.\*

Professor Denton estimates that the psychometric faculty is possessed by at least one white female in ten, and one man in twenty. Doubtless the percentage would be even I greater among Asiatics.

The Psychometer, as we have remarked, does not have to be mesmerized for the exercise of the power. His eyes should be closed, the better to help concentration of thought upon the psychic observations. “Otherwise,” says Professor Denton,

. . . he appears to be in a perfectly normal condition during the time, and can readily notice what takes place in the room; frequently laying down the specimen, joining in the conversation, or drawing objects seen and then going on with the examination. When the specimen is in powder, it is merely necessary to stroke the forehead with as much as will cling to a damp finger; and where heavenly bodies are examined the rays are allowed to shine upon the forehead. [p. 33.]

Thus it will be seen that with a copy of Professor Denton's book in hand, a committee of a Branch Society has the means of easily pursuing research of the most interesting and profitable kind into a domain where not merely the secrets of Aryan history, but of the history of our planet and all its mutations are recorded imperishably. Says Professor J. W. Draper, one of the ablest scientists and most brilliant writers who have adorned our present age:

A shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might he made visible by resorting to proper processes. . . . Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done.†

It is a crushing thought to whoever has committed secret crime, that the picture of his deed and the very echoes of his words may be seen and heard countless years after he has gone the way of all flesh, and left a reputation for

\* *The Soul of Things; or, Psychometric Researches and Discoveries.* By William Denton. Vol. II, pp. 28-29.

† *The History of the Conflict between Religion and Science*, p. 132-33.

---

#### “HIEROSOPHY AND THEOSOPHY

557

“respectability” to his children. To members of our Society the idea should come home with peculiar weight, since they live, act, speak, and even think under the observation of these MASTERS from whom no secrets of nature can be hidden if they choose to explore her arcana. There have been several cases among us of self-reformation due mainly to the conviction of this fact, and if the resources of Psychometry were but suspected generally there would be many more. For it is proved that not only are the images of the Past in “the fadeless picture galleries of the Akâśa,” but also the sounds of past voices, even the perfumes of archaic flowers, withered ages ago, and the aromas of fruits that hung on trees when man was but a mumbling savage, and polar ice, a mile thick, covered what are now the fairest countries under the sun. We have been the means of putting more than seventy copies of *The Soul of Things* into circulation in India and hope to put seven hundred more. And we also hope to be soon able to introduce to the acquaintance of our Indian friends the author himself, who has just completed a highly successful lecturing season in Australia, and will take India on his way home to America. Among his lectures was one on Psychometry, a condensed report of which we find in the *Liberal* (Sydney) of February 10th, and which we copy, as follows:

[Here follows the report mentioned above.]

---

# *Collected Writings* VOLUME IV

## 1883

### FOOTNOTES TO “HIEROSOPHY AND THEOSOPHY”

[*The Theosophist*, Vol. IV, No. 10, July, 1883, p. 244]

[Only the paragraphs from this article by William Oxley, F.T.S., to which H. P. B. appends footnotes are here printed.]

In dealing with what *appears* to be the difference between Hierosophic and Theosophic teachings, as to Rebirth, or Reincarnation, we should have to deal with what Theosophy terms the “Seventh principle” in man, but which I have termed the “Master atom.” Is that

558

BLAVATSKY: COLLECTED WRITINGS

“seventh principle” an *entity*, *i.e.*, is it a differentiated atom of life? In *appearance*—yes. In *reality*—no. The term “atom of life” has an application only permissible on the plane of human thought and consciousness. It is relative, not absolute. If we must go back far enough, or deep enough, I urge that there is but one Life and one Substance; and that all which is, is but the phenomenon of differentiation, which is ceaseless, changing, and eternal.

This is good, *orthodox* occultism as it now stands. Only with our correspondent’s permission, we are obliged to remind him that according to the Occult doctrine the term “Master Atom” is not applicable to the seventh principle, though it can be very properly used in reference to the sixth, the vehicle of spirit, or spiritual soul. The views of the occultists upon *spirit* and soul may be said to adopt the middle ground between the theories of Boscovich and Helmholtz, on the intimate nature of matter. The seventh principle, or rather its essence, belongs to the *seventh* state of matter, *i.e.*, a state which may be viewed in our mundane conceptions as pure spirit; while the nature of the *sixth* principle is not a *center of force* like its spirit, a center in which the idea of all substance disappears altogether, but a fluidic or rather ethereal “atom.” The former is undifferentiated, the latter, differentiated matter, though in its highest and purest state; one, the life that animates the atom, the other the vehicle that contains it.

Precisely at the points where this phenomenal differentiation comes in, there the “atom of life” appears; and we hold, that this specific atom, once differentiated, and entering upon its cyclic round, after having attained a specific consciousness of its own on the mundane, or physical plane, can never re-enter the same plane again; as the purpose is accomplished for which it was so differentiated. But, this “master atom” in order to make itself visible, or cognizable, on the various planes in its descent, attracts to itself *other atoms*, which form its envelope, or clothing, and *these atoms*, by virtue of contact—temporary as it is—impregnated with the life quality of the master atom, and according to the development in the scale of consciousness, consciousness while ascending, unconsciousness while descending—so, conditions are supplied for phenomenal expressions on the infinite variety of Being.



This is *heterodox*. If by “Master atom” the *divine* “human monad” is meant, then it remains unconscious or rather irresponsible whether “descending” or “ascending” the circle

of spheres for three and a half rounds, after which, so long as it is united to personalities it remains both conscious and responsible.

I think all this, and much more, is clearly shown in the series of Fragmentary Truths, given from time to time by the Mahatmas, who, with a wisdom that cannot be gainsaid, impart so much as can be appreciated and no more. My late visit to Egypt brought me into contact with the ancient Egyptian doctrine of metempsychosis, which seemed to teach, that the soul, or vivifying principle, after leaving the body, was reincarnated in lower and even animal forms, and that it must pass through every variety of organized life forms until at the end of three thousand years it would return and be reunited with the physical body, which was so carefully preserved and mummified under this idea. Time has proved the fallacy of the doctrine, as so many mummies, now in existence, are considerably older than the 3000 years, and the so-called soul has *not* returned to claim its physical body. We must therefore seek for another solution to an ancient doctrine which, undoubtedly, had an underlying tone of truth.

Mr. Oxley will permit us to correct him. He looks at the objective terrestrial and *empty* shell—the “mummy”—and forgets that there may be hidden under the crude allegory a great scientific and occult truth. We are taught that for 3000 years at least the “mummy,” notwithstanding all the chemical preparations, goes on throwing off, to the last, invisible atoms which from the hour of death, re-entering the various *vortices* of being, go indeed “through every variety of organized life forms.” But it is not the soul, the fifth, least of all the sixth principle, but the *life atoms* of the *jiva*, the second principle. At the end of 3000 years, sometimes more, and sometimes less, after endless transmigrations all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with [them] two or three thousands of years before. Even in the worst case, that of the annihilation of the conscious *personal* principle, the monad or individual soul is ever the same as are also the atoms of the lower principles which, regenerated and renewed in this ever-flowing river of being, are magnetically drawn together owing to their affinity, and are once more reincarnated together. Such was the true occult theory of the Egyptians.

I notice the Editor’s note in March number of *The Theosophist*, in reply to the query raised by a correspondent X in reference to the retrogression of the “spiritual survival” after physical death. . . . The real question involved is this: “Does the life principle that escapes from the human body at death, maintain the consciousness of its individuality—not personality: and if so, does that conscious individuality advance

to higher, or more interior, states of being? To which we reply in the affirmative. The revered Mahatmas know as well as I do, that every spirit atom which is ultimated into physical conditions of existence is absolutely needful to fulfill the grand purposes of so-called creation.

We are sorry to reply in the negative. That which maintains the consciousness of its individuality is the sixth principle in conjunction with the seventh and a portion of the fifth and its vehicle the fourth—the triad thus constituting the conscious *monad*. Life-atoms or “life principle” (the *Jiv*) that escapes at death has no consciousness in its disintegrated condition, nor has this any bearing upon the “grand purposes of creation.”

---

*Collected Writings* **VOLUME IV**  
**1883**

**THE ALMORA SWAMI**

UPON

PHILOSOPHY IN GENERAL AND OUR FAILINGS IN PARTICULAR

[*The Theosophist*, Vol. IV, NO. 10, July, 1883, P. 245]

In our February number (see page 118) prefacing the valuable though somewhat hazy contribution by the venerable Swami of Almora on “Advaita Philosophy,” we wrote the following editorial lines:

“As the subjoined letter comes from such a learned source, we do not feel justified in commenting upon it editorially, our personal knowledge of the Advaita doctrine being unquestionably very meagre when contrasted with that of a Paramahansa—*hence* THE FOOTNOTES BY OUR LEARNED

THE ALMORA SWAMI

561

BROTHER, T. SUBBA ROW, TO WHOM WE TURNED OVER THE MS. FOR REPLY.

This notice, we believe, was plain enough to screen us thereafter from any such personal remarks as are now flung at our head by the holy ascetic of Almora in the paper that follows. Some of those rhetorical blossoms having been left by us for the purpose of enlivening the otherwise too monotonous field of his philosophical subject, the reader may judge for himself. We say “some,” for, having to satisfy all our contributors, and our space being limited, we cannot consent to crowd out more interesting matter to make room for just fifteen and a half columns of quotations profusely mixed with reprimands and flings of any correspondent, even though the latter be as we learn from his own words, “a modest hermit of the jungle.” Therefore, with all our profound respect for our opponent, we had to curtail his too long paper considerably. We propose, however, to show him his chief mistake, and thus to blunt a few of the most pointed shafts intended to pierce through the points of the editorial harness.

If, after the humble confession quoted above from our February number, the editorial reply that followed another paper from the same ascetic, namely, “In re Advaita Philosophy,” in the March number—was still taken as emanating from one who had just confessed her incompetency to hold a disputation with the learned Swami upon Advaita tenets—the fault is not ours. This error is the more strange since the Swami had been clearly warned that his points would be disputed and questions answered in future by our

brother Mr. T. Subba Row, as learned in Advaita philosophy as in the esotericism of the sacred books of the East. Therefore we had a right to expect that the *Paramahansa* would have remembered that he was ventilating his not over-kind remarks upon the wrong person, since *we had nothing to do personally* with the replies. Thus the disagreement upon various topics in general, and the abstruse tenets of esoteric Advaita Philosophy especially, between the “Almora Swami” and Mr. T. Subba Row, can in no way, or with any degree of justice, be laid by the

former at the door of either the “foreigners who have come to India for knowledge,” nor of “Western Theosophy”; for, in this particular case he has found an opponent (quite as learned, we love to think, as himself) in one of his own race and country—a real Advaita Brahmin. To take therefore to task Theosophy for it or the conductor of this magazine, expressing dissatisfaction in such very strong terms, does not show either that philosophical equanimity, or tact and discrimination that might be expected from one who has devoted his life exclusively to meditation and the Yoga Philosophy. If pardonable in a person who has to lead that sort of life which in the words of Mr. Max Müller, quoted by the “Almora Swami”—(as an additional hint and a *hit* we suppose)—a life “with telegrams, letters, newspapers, reviews, pamphlets, and books”—it is quite unpardonable in a holy ascetic, who is never troubled with anything of the sort and gets, as we suspect, even his appropriate quotations from European authors ready-made for him by his amanuenses and friends. But, since the article is addressed in the form of a letter to the editor, the humble individual who holds this office hastens to assure the venerable Swami that beyond their appalling length, his letters have never given the said editor one moment of “annoyance and trouble” as he seems to imagine.

In reference to another personal taunt, we agree with him. It is more than likely that some (not all by any means) Vedantists, such as the modern “Aryas” and some Dvaites and Viśishtadvaites—after “hailing Western Theosophy with joy,” have ended by comparing it “to the mountain that gave birth to a mouse”—the disenchantment being due to many and various reasons upon which it is needless to enter at present. We can only hope and trust that the lofty Almorian mountain, chosen by our venerable friend as the seat of his contemplation, may not bring forth some day, for India, any worse animal than the humble “black mouse.” True we have come to *learn* in this country, and we have learned a good deal already. One fact, among several others, namely, that the learned ascetics of modern India have widely shot off from the original mark when

compared with the Rishis of old. Spinoza is quoted against us in his definition of methods of investigation. Our saintly critic fears that his venerable friends have followed the first (or vulgar) method. The proof which with him goes far to justify his “fear,” rests chiefly upon a *fallacy and mistake* of ours—one happily held by us in common with nearly all the great men of science in Europe, *viz.*, our *ignorant* claim THAT MATTER IS INDESTRUCTIBLE, HENCE ETERNAL. We will not understand his ideas, he says, because being fond of absurdities, “our own absurdity would be exposed.” If so, we prefer indeed our absurd belief in the indestructibility of matter to any scientific opinion upholding the contrary, submitting cheerfully, in this case, “the weakness of our understanding to be laughed at”—even by an ascetic in “the state of Nirvikalpa.”

We feel very grateful to the good Swami for his explanation of “Pravana” and other kindred words. Mr. Subba Row will no doubt profit by, and answer them. Personally, however, we respectfully decline to be taught the noble science by any other man, however learned he may be, than him who has originally undertaken the task—namely, our own MASTER: yet, as many of our readers may well benefit by the controversy, we will, with his permission, leave the arena for the present to Mr. Subba Row, a far abler controversialist than we can ever hope to become.\*

---

\* [This has reference to Subba Row’s essay entitled “Prakriti and Purusha” in the same July number of *The Theosophist*, pp. 248-51.]

---

## *Collected Writings* VOLUME IV

1883

### FOOTNOTES TO “THE SWAMI OF ALMORA TO HIS OPPONENTS”

[*The Theosophist*, Vol. IV, No. 10, July, 1883, pp. 246-48]

[This is the article which H. P. B. refers to in the beginning of her own article “The Swami of Almora” which is published above. She appends a number of footnotes to various statements by the Swami. The Swami writes; “In some of the former

564

BLAVATSKY: COLLECTED WRITINGS

numbers of *The Theosophist* the word *laya* was explained by you as merging, and in this number you give another meaning to it.” H. P. B. replies:]

No “merging” or absorption can take place without *dissolution*, and an absolute annihilation of the previous form. The lump of sugar thrown into a cup of liquid must be dissolved and its form annihilated before it can be said to have been absorbed by, and in, the liquid. It is a correlation like any other in chemistry. Yet indestructible matter can as in the case of sugar, or any other chemical element, be recalled to life and even to its previous form. The molecule that cannot be divided by any physical means is divided by the universal solvent and resolved into something else. Hence—it is, for the time being, at least, annihilated in its form. This is simply a war on words.

[“It is odd that our phrase ‘present developed form’ has cost you more than a column to comment on it.” The comment, however, was from the pen of T. Subba Row. To this H. P. B. replies:]

It is still odder that a few footnotes should have cost the venerable Paramahansa over 15 columns of ill disguised abuse, out of which number three or four columns are given. That which was suppressed may be judged by what remains.

[“But, perhaps, nominal yogis, who are disturbed in head and heart, and cannot tranquilize and compose themselves for Nirvikalpa ecstasy, will not be able to comprehend us, nor also those who confound Prakriti with Purusha, or matter with spirit.”]

Surely our respected correspondent cannot mean to convey the idea that in penning this answer *he* had “composed” himself into the state of Nirvikalpa; unless we take Monier Williams’ definition of the term and bear in mind that it is a state “destitute of all reflection” (See *Indian Wisdom*, p. 122, footnote2).

To this kind thrust we answer that we have never confounded Prakriti with Purusha any more than we have confused the North with the South Pole. As both Poles belong to the same and one earth, so spirit and matter,



MAHATMA “M.....” (MORYA)

*From a Drawing presented to my father.*

The original bears the following:— “To Rama B. Yogi, my faithful~~~~~ (word undecipherable) in commemoration of the event of 5th, 6th, and 7th October, 1882, in the jungles of Sikkim.”

S. Râmaswamier, a Probationary Chela of Master M., went to Sikkim in October, 1882, and met the Master who gave him the likeness reproduced herewith. It is taken from a pamphlet by K. R. Sitaraman, Râmaswamier’s son, entitled *Isis FURTHER Unveiled*, Madras, 1894. We include the caption as it appears in the pamphlet. It is not known what has become of the original drawing, or the way it was actually produced.

Consult the Appendix for biographical data about S. Râmaswamier.



DE ROBIGNE MORTIMER BENNETT

1818-1882

*(Consult Appendix for comprehensive biographical sketch.)*

or Purusha and Prakriti are the two ends that lose themselves in the eternity of unmanifested and the cycles of manifested matter. But like some of our distinguished Western metaphysicians, our opponent seems to regard matter and energy as two distinct things, whereas the Esoteric doctrine recognizes but one substratum for everything visible as in visible—“Purush-Prakriti” and *vice versa*. Moreover, we may remind the good Swami, that one need not be a yogi to be a good occultist, nor are there many yogis in India who know anything of real occult sciences.

[“Now according to our knowledge the inner man means the *double*, *i.e.*, the Taijasa, Prajña being the original or first, and the Annamaya or the Viśva, the third.”]

In such case, our respected critic ought to criticize and correct Professor Monier Williams and other Sanskritists, who regard *Anna-Maya* as the “covering supported by food, *i.e.*, the corporeal form or gross body” calling it the *fourth*, while we name it as the *first* sheath or *Kośa*. (See page 123 of *Indian Wisdom*.)

[“To this third, we applied the term *treble*, and we are justified in doing so, in the same way as you apply double to the Taijasa—and we do not see any harm in taking the gross one as third; but those who are fond of absurdities will not understand our ideas.”]

We leave it to our readers to judge which is the most *absurd*—to consider our physical body as the *first*, or to call it, as the Swami does the *treble* or the third; though of course there is “no harm” in either.

[“Why, because their own absurdity will be exposed. We beg your pardon for this outspokenness.”]

We willingly forgive the impolite remark under its garb of “outspokenness.” We beg our respected correspondent to bear in mind though that it is one thing to be “outspoken,” and quite another one to be *rude*.

[“How can you, being a practical theosophist, *say* carelessly that, a mortal wound may be inflicted upon the inner man, etc., etc., when in reality the outer one was the victim. You evade our question in an offhand manner by saying that the

question is not whether the *double* murdered the double or treble.\* Now we particularly begged you to remove our doubts by establishing this fact scientifically.”]

It is precisely because we claim to know something of “practical” Occultism in addition to being a Theosophist that we answer without in the least “evading the question” that a mortal wound may be inflicted “not only *upon*, but also by one” inner man upon another. This is the A.B.C. of esoteric mesmerism. The wound is inflicted by neither a real dagger nor a hand of flesh, bones, and blood, but simply *by*—WILL. It is the intense will of the “Gospoja” that guided the astral or inner body, the *Mayavi-rupa* of Frozya. It is the passively obedient action of the latter’s “double” that scanning space and material obstacles, followed the “trail” of, and found, the real murderers. It is again that WILL shaped by the incessant thought of the revenger, that inflicted the internal



wounds which though unable to kill or even to hurt the inner man, yet by reaction of the interior *physical* body proved mortal to the latter. If the fluid of the mesmerizer can cure, it can also kill. And now we have “established the fact as scientifically”—as science, which generally disbelieves in and rejects such mesmeric phenomena, will permit. For those who believe in, and know something of, mesmerism, this will be plain. As to those who deny it the explanation will appear to them as absurd as any other psychological claim: as much so as the claims of Yogism with its beatitudes of *Samadhi* and other states, for the matter of that.

[“Is spirit and matter the same thing? . . . Unless Prakriti be the same with spirit, how can the former be eternal, since two eternals cannot exist at the same time, and the belief in two eternals is against the fundamental truths of the Advaita Philosophy . . . Matter has attributes . . . the spirit has none. Matter

---

\* [This statement, and some of H. P. B.’s remarks following it, have reference to H. P. B.’s story entitled “Can the ‘Double’ Murder?” which was republished in *The Theosophist*, Vol. IV, January, 1883, pp. 99-101. Its original place of publication, however, was *The Sun*, New York, December 26, 1875, and it may be found in Vol. I, pp. 163 ff. of the present Series.—*Compiler*.]

---

#### FOOTNOTES TO THE SWAMI OF ALMORA

567

is dead (jad), spirit is living (chaitanya); matter is temporary and subject to change, and spirit is eternal; matter is partial, and spirit is universal.”]

This is precisely the question we have been asking; and also the reason why, knowing that matter is indestructible, as also spirit or rather *energy*—we say with all the esoteric Advaites that matter and spirit are ONE. While we mean cosmic indestructible matter, the Swami speaks of *objective* and *differentiated* matter.

[“Why do you not call a piece of wood or stone spirit?”]

Because it is not usual to call them by such a name. Nevertheless, we maintain that there is in a piece of wood or a stone as much of latent spirit or life as there is in a week-old human foetus.

[“If matter is merely a manifestation of spirit, why call it by the false name of matter instead of its own name spirit?”]

For the same good reason that we call a chair by its “false” name of *chair* instead of calling it by that of the “oak” or any other wood of which it was made.

[“The esteemed Editor of *The Theosophist* seems to follow the doctrine of Madhyamika, *i.e.*, middle class Buddhists . . .”]

The “esteemed Editor” follows but the doctrines of Esoteric Buddhism, which are nearly identical with those of the esoteric Advaites—the *true* followers of Śankaracharya.

[“The Buddhas believe that pure Nirvana alone exists. Nirvana is a transcendental condition. It is infinitude. It is not subject to being acted upon . . . Besides the Nirvana, karma or activity is also eternal.”]

And if “activity is *also eternal*,” how, then, can our philosophical antagonist maintain that matter is not so? Can *activity* (in the usual sense of the word), whether physical or mental, manifest itself or exist without, or outside of, *matter*, or to be plainer—outside of any one of the seven states? And how about his contradicting himself? “Activity also eternal.” Then there *are* after all *two* eternals; how? And he has just said that “two eternals cannot exist at the same time.”

568

BLAVATSKY: COLLECTED WRITINGS

[“Aided by ignorance, activity produces five elements and develops worldliness . . . virtue and contemplation destroy the power of ignorance. Activity thus becomes impotent and Nirvana is next attained to.”]

We beg to draw our correspondent’s attention to the fact that he is again contradicting himself. Or is it the “Buddhas”? But a few lines above he declares “activity . . . *eternal*,” and now he makes it “impotent”—in other words, kills and annihilates that *which is eternal*!

[“Purusha, according to Upanishads, is Śvayam-Prakaśa, *i.e.*, self-manifesting; therefore cannot be dependent on *Prakriti* only, for its manifestation. No *Advaita* will take Brahman with *Prakriti* or *gun* or duality Their Brahman is Purusha beyond the *Prakriti*, or in other words, Akshara. Latent spirit is never referred to as *Maha-Īśvara*. Please read the verse quoted below, which distinctly states that *Maha-Īśvara* is the spirit beyond *Prakriti* when the latter is *laya-ed*.”]

We beg to be explained the hidden meaning of this really incomprehensible sentence. “Latent spirit is never referred to as *Maha-Īśvara*” (a term *we*, at any rate, never used), while the Sanskrit verse “states that *Maha-Īśvara* is the spirit beyond *Prakriti*, when the latter is *laya-ed*.” Now does the learned Swami mean to say that the spirit beyond differentiated matter is *active*? It cannot mean anything else, for otherwise the two assumptions would contradict each other most absurdly and would be suicidal; and if he does mean that which he says, *viz.*, that *Maha-Īśvara* (if the latter is identified here with Parabrahm), the spirit *beyond* *Prakriti* becomes *active* since it is called *Maha-Īśvara*, which it would not be were it *latent*—then, we are sorry to say to the learned Paramahansa that he does not know what he is talking about. He is *no Esoteric Advaita* and—we close the discussion as becoming quite useless.

[“As the subject is very serious and important, we entreat you to discuss the point calmly and dispassionately; without this mood of mind, one cannot penetrate into the esoteric philosophy of India. Your present opinions are not esoteric, they are rather esoteric.”]

*Editor’s Note.*—We sincerely regret that such should be the opinion of the Swami of Almora. But since we know

neither himself, nor the religion or school of philosophy he belongs to, we may perhaps repeat with him: "It does not, however, matter much" whether he agrees with us or not for practical (esoteric and initiated) Vedantists have found our opinions correct and in perfect harmony with their own. There are nearly as many interpretations of the esoteric meaning of certain words we have to use as there are yogis and sannyasis of various sects in India. A Viśiṣṭadvaita *yogi* will contend the correctness of the meaning as given by an Advaita-ascetic, and a devotee of Chaitanya or a Bhakti-yogi will never accept the interpretation of the *Vedas* or *Bhagavadgita* made by a Brahmo or an Arya. Thus truth is everywhere and may be said to be nowhere. For us it is absolutely and solely in the Arhat esoteric doctrines; and—we remain firm in our conviction, all our opponents being quite as free as ourselves to adhere by their own views. We have met in the N. W. P. with an erudite Pundit, a renowned Sanskritist, the most learned authority with, and at the head of the Vaishnavas, and recognized as such by many others; and he wanted us to believe that the culmination of "Raj-yoga" was the practical and absolute powers it conferred upon the Raj-yogi over all the female sex in creation!! Shall we believe every exponent of the *Vedas*, the Śāstri of every sect, only because he may be an authority to those who belong to the same denomination with him, or shall we make a judicious selection, following but the dictates of our reason, which tells us that he is most right and nearer to truth, who diverges the less from logic and—Science? The *occult* philosophy we study uses precisely that method of investigation which is termed by Spinoza the "scientific method." It starts from, and proceeds only on "principles clearly defined and accurately known," and is therefore "the only one" which can lead to true knowledge. Therefore, by this philosophy, and no other shall we abide. And now we must leave the venerable Swami and his views to the dissecting knife of Mr. T. Subba Row.

# *Collected Writings* VOLUME IV

## 1883

570

BLAVATSKY: COLLECTED WRITINGS

### KARMA

(An Appendix to “*Fragments of Occult Truth*.”)

[*The Theosophist*, Vol. IV, No. 10, July, 1883, pp. 252-253]

With reference to a tenet in one of the “*Fragments of Occult Truth*,” a respected member of our Society—N. D. K.—writes to enquire “*What Karma propels the higher Ego into the next birth, when “a highly depraved personality is dropped out.”*”

At the outset it may be well to repeat again what has been already so often stated, namely, that the *Fragments* being but fragmentary and *incomplete*, must go on exhibiting difficulties and even *apparent* discrepancies until the whole doctrine concerning the after-state of the *Ego* is thoroughly mastered. But students with a tolerable amount of intuitive perception have had enough of philosophy given them, to enable the more advanced ones to work out many a detail: especially if they live the life which clears the inner vision. Few of these can be given in a publication that reaches the outsider as well as the student of occultism. There are secrets of initiation that it is impossible to communicate promiscuously to the world at large, for it would amount to throwing many a mind into a direful confusion, unless the whole doctrine is explained; and this no adept or even advanced neophyte would consent to do at this stage of the teaching. But this particular tenet having been already outlined, there is no further necessity of remaining silent with regard to this special detail.

KARMA

571

The readers of Colonel Olcott’s *Buddhist Catechism* may well recall here with advantage the following very suggestive passages (pages 54 and 55):

... In each birth the *personality* differs from that of the previous or next succeeding birth. Karma, the *deus ex machina*, masks (or shall we say reflects?) itself now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads, runs unbroken . . .

Alongside with the above quotation should be put the following from the “*Fragments of Occult Truth*,” No. I.

“The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence. . . .”

If the enquirer will realize the real meaning of these two quotations, he will have the key to a correct understanding of the question as to what *Karma* propels the higher *Ego* into the next birth, when even that of a highly depraved personality is dropped out, together with the personal soul that is responsible for it. It will be clear from these passages that the individuality or the spiritual monad is a thread upon which are strung various personalities. Each personality leaves its own—the higher spiritual—impressions upon the divine *Ego*, the consciousness of which returns at a certain stage of its progress, even that of the highly depraved soul that had to perish in the end. The reason for it becomes self-evident, if one reflects that however criminal and lost to every glimmer of a higher feeling, no human soul is yet born utterly depraved, and that there was a time during the youth of the sinful human personality when it had worked out some kind or other of *Karma*; and that it is this that survives and forms the basis of the *Karma* to come. To make it clearer, let us suppose that A lives to that age when a person becomes an adult and begins to bloom fully into life. No man, however vicious his natural tendency, becomes so at once. He has had therefore time to evolve a *Karma*, however faint and insignificant. Let us further imagine that at the age of eighteen or twenty A begins to give way to vice and thus gradually loses the remotest connection with his higher principle.

At thirty or say forty, he dies. Now, the personality of A between fifteen and twenty is as little the personality of A from twenty to thirty, as though it were quite another man. Even the physiologists divide the physical personality into stages of seven, and show man changing atoms to the last, every seven years. The same with the inner man. The fifth principle of the sensual, highly depraved man, may well and will perish, while the *Karma* of his youth, though not strong and complete enough to secure for him a bliss in *Devachan* and union with his higher principle—is yet sufficiently outlined to allow the monad a grasp on it for the next rebirth. On the other hand we are taught that it so happens sometimes that the *Karma* of a personality is not fully worked out in the birth that follows. Life is made up of accidents, and the personality that becomes, may be hindered by circumstances from receiving the full due its *Karma* is entitled to, whether for good or for bad. But the Law of Retribution will never allow itself to be cheated by blind chance. There is then a provision to be made, and the accounts that could not be settled in one birth will be squared in the succeeding one. The portion of the sum total which could not be summed up on one column is carried forward to the following. For verily the many lives of an individual monad were well compared in the *Fragments* to the pages of an account book—THE BOOK OF LIFE or—Lives. . . .

Out of these impressions, then, which constitute the *Karma* of the youth, is evolved the new personality. Our botanical friends may know that the croton plant evolves out of itself another plant, when the one already evolved dies out or withers away. Nature must always progress, and each fresh attempt is more successful than the previous one. This

fresh evolution is due to the latent potentiality of life it has within itself. In the same manner, although one particular personality may be so depraved as to be entirely dissociated from the spiritual monad and go into the *eighth* sphere, where annihilation is its lot, yet the impressions of the previous personalities upon the higher *Ego* have in them potentiality enough to evolve a new physical Ego, like the

croton plant. The connection between a man’s spiritual monad and the succession of physical Egos with which it is temporarily associated, has been, somewhere in these columns, compared to the retrospective glance of a man on some past period of his earthly existence. While reviewing in his memory his work day by day—those days on which he did nothing of any importance and passed idly away, having left no impression on his mind, must be, and are to him, like a perfect blank. No consciousness that he had passed such days remains there. In the same manner, the *Ego* when at the end of its long pilgrimage will regain consciousness of those personalities only which have made a sufficiently strong spiritual, hence indelible, mark on the monad, while the memory of the conscious acts of the particular depraved personality which goes to the eighth sphere will be entirely obliterated.

It may then be urged what stimulus is there for a man to be good and pure, if his spiritual monad is anyhow to progress? This is no doubt a side issue but a very important one. It must not be discussed however at this stage of our writing.

---

# *Collected Writings* **VOLUME IV**

## **1883**

### **“ESOTERIC BUDDHISM”**

[*The Theosophist*, Vol. IV, No. 10, July, 1883, p. 253]

Mr. A. P. Sinnett, F.T.S., author of *The Occult World*, has in the press of Messrs. Trübner and Co. a new volume of Asiatic Esotericism, to which he gives the above title, and which is destined to create a much wider interest than his other work. Its great novelty consists in its being an exposition of certain tenets of the secret doctrine of Tibetan Buddhism—that of the Arhats which, as our readers know, is but another name for the “World Religion” or Occult Doctrine underlying all the ancient faiths of mankind. It

574

BLAVATSKY: COLLECTED WRITINGS

is the key alike to the veiled language of the Parsee, Hindu, Buddhist, Babylonian, Egyptian, Hebrew, Grecian, Roman, and all other Scriptures. He who masters it perfectly will comprehend the essence of whatsoever religion has been evolved by humanity as the vehicle for its highest spiritual concepts. It would be exaggeration to say that the reader of Mr. Sinnett’s two books may count upon finding anything more than a glimpse at this Wisdom Religion, for he is but a beginner in this branch of study. Yet, at the same time, it must be conceded that he has, under especially favouring circumstances, been able to get a clearer insight into some portions of this occult philosophy, and permitted to express it in plainer terms than any other author of modern times. The world-wide circulation of *The Occult World*—of which three editions have been sold already—is at once an evidence of the general interest now felt in these subjects, and a guarantee of the success which awaits the new, and more important, volume.

---

## *Collected Writings* VOLUME IV

1883

### THE SEPTENARY PRINCIPLE IN ESOTERICISM

[*The Theosophist*, Vol. IV, No. 10, July, 1883, pp. 253-256]

Since the present exposition of the Arhat esoteric doctrine was begun, many who had not acquainted themselves with the occult basis of Hindu philosophy have imagined that the two were in conflict. Some of the more bigoted have openly charged the Occultists of the Theosophical Society of propagating rank Buddhistic heresy; and have even gone to the length of affirming that the whole Theosophic movement was but a masked Buddhistic propaganda. We were taunted by ignorant Brahmins and learned Europeans that our septenary divisions of nature and everything in it, including man, is arbitrary and not endorsed by the oldest religious systems of the East.

Fortunately, we have not been obliged to wait long for our perfect vindication. In the following number our

#### THE SEPTENARY PRINCIPLE IN ESOTERICISM

575

Brother Mr. T. Subba Row, B.A., B.L., confessedly a learned occultist and ripe scholar, will lay before the public through these columns extracts from original texts which unanswerably prove that all the root-ideas embodied in the *Fragments* series were entertained by Vyasa, the great initiated adept and Rishi. The truths of the Arhat secret doctrine are thus substantiated by an authority whose orthodoxy no Hindu of whatsoever sect will dare deny. The passages were but recently stumbled upon by Mr. Subba Row in the course of reading upon another subject; thus affording us one more of those striking coincidences which by some happy chance have of late been so frequent. Meanwhile, it is proposed to throw a cursory glance at the *Vedas*, the *Upanishads*, the *Laws of Manu*, and especially the Vedanta, and thus show that they too prove the claim. Even in their crude exotericism their affirmation of the sevenfold division is glaring. Passage after passage hints at it. And not only can the mysterious number be found and traced on every page of the oldest Aryan Sacred Scriptures, but in the oldest books of Zoroastrianism as well; in the rescued cylindrical tile records of old Babylonia and Chaldea, in the *Book of the Dead* and the Ritualism of ancient Egypt and even in the Mosaic books—without mentioning the Secret Jewish works, such as the *Kabala*.

Within the narrow limits of a magazine article there can scarcely be found room enough for bare quotations, which we must leave to stand as landmarks and not even attempt long explanations. To really take up the subject requires more than mere *Fragments*. It is no exaggeration to say that upon each of the few hints now given in the



cited @lokas a thick volume might be written.

From the well-known hymn To Time, in the *Atharva-Veda* (Bk. XIX, Hymn liii, 1-2):

“Time, like a brilliant steed with seven reins,  
Full of fecundity, bears all things onward.

Time, like a *seven*-wheeled, *seven*-naved car moves on,  
His rolling wheels are all the worlds, his axle  
Is immortality . . .”

—down to Manu “the first and the *seventh* man,” the Vedas, the *Upanishads*, and all the later systems of philosophy teem with allusions to this number. Who was Manu, the son of Svâyambhuva? The secret doctrine tells us that *this* Manu was no man, but the representation of the first human races evolved with the help of the Dhyan-Chohans (*Devas*) at the beginning of the first Round. But we are told in his *Laws* (Book I, 80) that there are fourteen Manus for every Kalpa or “interval from creation to creation” (read interval from one *minor* “Pralaya” to another); and that “in the present divine age, there have been as yet *seven* Manus.” Those who know that there are seven Rounds, of which we have passed three, and are now in the fourth; and who are taught that there are seven dawns and seven twilights or fourteen *Manvantaras*; that at the beginning of every Round and at the end and on, and between the planets there is “an awakening to *illusive* life,” and “an awakening to *real* life,” and that, moreover, there are “root-Manus” and what we have to clumsily translate as “the seed-Manus”—*the seeds for the human races of the forthcoming Round* (a mystery divulged, but to those who have passed their third degree in initiation); those who have learned all that, will be better prepared to understand the meaning of the following. We are told in the Sacred Hindu Scriptures that “The first Manu produced six other Manus (*seven* primary Manus in all) and these produced in their turn each seven other Manus”—(Bk. I, 61-63)\* the production of the latter standing in the occult treatises as 7 x 7. Thus it becomes clear that Manu—the last one, the progenitor of our Fourth Round Humanity, must be the *seventh*, since we are on our fourth Round, and that there is a root-Manu at globe A and a *seed-Manu* at globe G. Just as each planetary Round commences with the appearance of a “Root-Manu” (Dhyan Chohan) and closes with a “Seed-Manu,” so a *Root-* and a

---

\* The fact that Manu himself is made to declare that he was created by Viraj and then produced the ten Prajapatis, who again produced seven Manus, who in their turn gave birth to seven other Manus, (Manu, I, 33-36) relates to other still earlier mysteries, and is at the same time a *blind* with regard to the doctrine of the Septenary chain.

*Seed-Manu* appear respectively at the beginning and the termination of the human period on any particular planet. It will be easily seen from the foregoing statement that a *Manu-antaric* period means, as the term implies, the time *between* the appearance of two Manus or Dhyan Chohans; and hence a minor *Manvantara* is the duration of the *seven* races on any particular planet, and a major manvantara is the period of one human round along the Planetary Chain. Moreover, that, as it is said that each of the seven Manus *creates* 7 x 7 Manus, and that there are forty-nine root-races on the seven planets during each Round, then every root-race has its Manu. The present seventh Manu is called “Vaivasvata” and stands in the exoteric texts for the Manu who represents in India the Babylonian Xisuthros and the Jewish Noah. But in the esoteric books we are told that Manu Vaivasvata, the progenitor of our *fifth* race who saved it from the flood that nearly exterminated the fourth (Atlantis)—is not the seventh Manu, mentioned in the nomenclature of the Root-, or primitive Manus, but one of the forty-nine “emanated from this Root-Manu.”

For clearer comprehension we here give the names of the fourteen Manus in their respective order and relation to each Round.

1st Round.	{ 1st (Root) 1st (Seed)	Manu on Planet Manu on Planet	A.—Svayambhuva. G.—Svarochi (or) Svarochisha.
2nd Round	{ 2nd (R.) 2nd (S.)	Manu on Planet Manu on Planet	A.—Uttama. G.—Tamasa.
3rd Round	{ 3rd (R.) 3rd (S.)	M. on Planet M. ” ”	A.—Raivata. G.—Chakshusha.
4th Round.	{ 4th (R.) 4th (S.)	M. ” ” M. ” ”	A.—Vaivasvata (our progenitor). G.—Savarna.
5th Round.	{ 5th (R.) 5th (S.)	M. ” ” M. ” ”	A.—Daksha Savarna. G.—Brahma Savarna.
6th Round.	{ 6th (R.) 6th (S.)	M. ” ” M. ” ”	A.—Dharma Savarna. G.—Rudra Savarna.
7th Round.	{ 7th (R.) 7th (S.)	M. ” ” M. ” ”	A.—Rauchya. G.—Bhautya.

Vaivasvata thus, though seventh in the order given, is the primitive Root-Manu of our fourth Human Wave: (the reader must always remember that Manu is not a man but collective humanity), while *our* Vaivasvata was but one of the seven Minor Manus who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water in turn) that close the cycle of every Root-race. And it is this Vaivasvata—the Hindu ideal embodiment called respectively Xisuthros, Deukalion, Noah and by other names—who is the allegorical man who rescued our race when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscurity.

The number *seven* stands prominently conspicuous in even a cursory comparison of the eleventh Tablet of the Izdubar legends of the Chaldean account of the Deluge and the so-called Mosaic books. In both the number seven plays a most prominent part. The clean beasts are taken by *sevens*, the fowls by *sevens* also; in *seven* days, it is promised Noah, to rain upon the earth; thus he stays “yet other seven days,” and again *seven* days; while in the Chaldean account of the Deluge, on the *seventh* day the rain quieted. On the *seventh* day the dove is sent out; by *sevens*, Xisuthros takes “jugs of wine” for the altar, etc. Why such coincidence? And yet we are told by, and bound to believe in, the European Orientalists, when passing judgment alike upon the Babylonian and Aryan chronology they call them “extravagant and fanciful”! Nevertheless, while they give us no explanation of, nor have they ever noticed, as far as we know, the strange oneness in the totals of the *Semitic*, Chaldean, and *Aryan* Hindu chronology, the students of Occult Philosophy find the following fact extremely suggestive. While the period of the reign of the ten Babylonian ante-diluvian kings is given as 432,000 years,\* the duration of

---

\* See *Ancient History from the Monuments. The History of Babylonia*, by George Smith, Edited by A. H. Sayce, London, 1877, p. 36. Here again, as with the Manus and ten *Prajapatis* and the ten *Sephiroth* in the *Book of Numbers*—they dwindle down to *seven*!

the post-diluvian Kali-yuga, is also given as 432,000, while the four ages or the divine *Maha-yuga* yield in their totality 4,320,000 years. Why should they, if fanciful and “extravagant,” give the identical figures, when neither the Aryans nor the Babylonians have surely borrowed anything from each other! We invite the attention of our occultists to the three figures given: 4 standing for the perfect square, 3 for the triad (the seven universal and the seven Individual principles), and 2 the symbol of our illusionary world, a figure ignored and rejected by Pythagoras.

It is in the *Upanishads* and the *Vedanta* though, that we have to look for the best corroborations of the occult teachings. In the mystical doctrine, the *Rahasya*, or the *Upanishads*, “the only Veda of all thoughtful Hindus in the present day,” as Monier Williams is made to confess, every word, as its very name implies,\* has a secret

meaning underlying it. This meaning can be fully realized only by him who has a full knowledge of *Prana*, the ONE LIFE, “the nave to which are attached the *seven* spokes of the Universal Wheel.” (Hymn to *Prana*, *Atharva-Veda*, XI, 4.)

Even European Orientalists agree that all the systems in India assign to the human body: (a) an exterior or gross body (*sthulaśarira*); (b) an inner or shadowy body (*sukshma*), or *linga-śarira* (the vehicle), the two cemented with—(c) life (*jiv* or *karana-śarira*, “causal body.”)† These the occult system or esotericism divides into seven, further adding to these—*kama*, *manas*, *buddhi* and *atman*. The *Nyaya* philosophy when treating of *Prameyas* (by which the objects and subjects of Prama are to be correctly understood) includes among the 12 the *seven* “root principles” (See

---

\* *Upa-ni-shad* means, according to Brahmanical authority, “to conquer ignorance by revealing the secret *spiritual* knowledge.” According to Monier Williams—the title is derived from the root *sad* with the prepositions *upa* and *ni*, and implies “something mystical that underlies or is beneath the surface.”

† This *Karana-śarira* is often mistaken by the uninitiated for *Linga-śarira*, and since it is described as the inner rudimentary or latent embryo of the body—confounded with it. But the Occultists regard it as the *life* (body) or *Jiv*, which disappears at death—is withdrawn—leaving the 1st, and 3rd principles to *disintegrate* and return to their elements.

---

IXth Sutra), which are (1) soul (*atman*), and (2) its superior spirit *Jivatman*; (3) body (*śarira*), (4) senses (*indriya*); (5) activity or will (*pravritti*); (6) mind (*manas*); (7) Intellection (*Buddhi*). The seven *Padarthas* (enquiries or predicates of existing things) of Kanada in the *Vaiśeshikas*, refer in the occult doctrine to the seven qualities or attributes of the seven principles. Thus: (1) Substance (*dravya*) —refers to body or *sthulaśarira*; (2) Quality or property (*guna*) to the life principle *jiv*; (3) Action or act (*karman*) to the *Lingaśarira*; (4) Community or commingling of properties (*Samanya*) to *Kamarupa*; (5) Personality or conscious individuality (*Viśeṣa*) to *Manas*; (6) Co-inherence or perpetual intimate relation (*Samavaya*) to *Buddhi*, the inseparable vehicle of *Atman*; (7) Nonexistence or *non-being* (*abhava*) in the sense of, and as separate from, objectivity or substance—to the highest monad or *Atman*.

Thus whether we view the ONE as the Vedic Purusha or Brahman (neutral) the “all-expanding essence”; or as the universal spirit, the “light of lights” (*jyotisham jyotih*), the TOTAL independent of all relation—of the *Upanishads*; or as the Paramatman of the Vedanta; or again as Kanada’s *Adrishta* “the unseen Force,” or divine atom; or as *Prakriti*, the “eternally existing essence,” of Kapila, we find in all these *impersonal* universal Principles the latent capability of evolving out of themselves “six rays” (the evolver being the *seventh*). The third aphorism of the *Sankhya-Karika*, which says of *Prakriti* that it is the “root and substance of all things,” and no *production*, but itself a producer of “seven things which, produced by it, become also producers”—has a purely occult meaning.

What are the “producers” evolved from this universal root-principle, *Mula-prakriti* or undifferentiated *primeval cosmic* matter, which evolves out of itself consciousness, and mind, and is generally called “Prakriti” and *amulam mulam*, “the rootless root,” and *avyakta*, the “unevolved evolver,” etc.? This primordial *tattwa* or “eternally existing ‘that’,” the unknown essence, is said to produce as a first producer (1) *Buddhi*—“intellect”—whether we apply the latter to the sixth macrocosmic or microcosmic principle. This first



WILLIAM QUAN JUDGE  
April 13, 1851—March 21, 1896



CONVENTION GROUP, BOMBAY, 1882

Standing (*from left*): Chandrashekar, Nobin K. Bannerjee, P. Nityananda Misra, Alfred Percy Sinnett, J. N. Usmorla, A. D. Ezekiel.

Seated on chairs: Gopi Nâth, Bishan Lal, S. Râmaswamier, H.P. Blavatsky, Col. Henry S. Olcott, Tripada Bannerjee, Norendro Nâth Sen, Thomas Perira.

Seated on ground: L. V. Varadarajulu Naidu, Abinash Chandra Bannerjee, Dâmodar K. Mâvalankar, Mohini Mohun Chatterjee, Mahendranâth Gangooli.

(Reproduced from *The Golden Book of The Theosophical Society*, Adyar, 1925.)

produced produces in its turn (or is the source of) (2) *Ahankara*, “self-consciousness” and *Manas*, “mind.” The reader will please always remember, that Mahat [is the] great source of these two internal faculties. “*Buddhi*” *per se* can have neither self-consciousness nor mind; viz., the sixth principle in man can preserve an essence of *personal* self-consciousness or “personal individuality” only by absorbing within itself its own waters, which have run through that *finite* faculty; for *Ahankara*—that is the perception of “I,” or the sense of one’s personal individuality, justly represented by the term “Egoism”—belongs to the *second* or rather the third production out of the seven, viz., to the fifth principle, or *Manas*. It is the latter which draws “as the web issues from the spider” along the thread of *Prakriti*, the “root principle,” the four following subtle elementary principles or particles, *Tanmatras*, out of which third class the *Maha-bhutas* or the gross elementary principles, or rather *śariras* and *rupas*, are evolved—the *kama*, *linga*, *jiva* and *sthula-śarira*. The three *gunas* of “*Prakriti*”—the *Sattva*, *Rajas* and *Tamas* (purity, passionate activity, and ignorance or darkness) —spun into a triple-stranded cord or “rope,” pass through the seven, or rather six, human principles. It depends on the fifth—*Manas* or *Ahankara* the “I”—to thin the *guna* “rope,” into one thread—the *sattva*; and thus by becoming one with the “unevolved evolver,” win immortality or eternal conscious existence. Otherwise it will be again resolved into its *Mahabhutic* essence; so long as the triple-stranded rope is left unstranded, the spirit (the divine monad) is bound by the presence of the *gunas* in the principles “like an animal” (*purusha-pasu*). The spirit, *âtman* or *jivatman* (the seventh and sixth principles) whether of the *macro* or *microcosm*, though bound by these *gunas* during the objective manifestation of universe or man, is yet *nirguna*, i.e., entirely free from them. Out of the three producers or evolvers, *Prakriti*, *Buddhi* and *Ahankara*, it is but the latter that can be caught (when man is concerned) and destroyed when *personal*. The “divine monad” is *aguna* (devoid of qualities), while *Prakriti*, once that from passive *Mula-prakriti* it has become *avyakta* (an active evolver),

is *gunavat*—endowed with qualities. With the latter—*Purusha* or *Atman* can have naught to do (of course being unable to perceive it in its *gunavatic* state); with the former—or *Mula-prakriti*, or undifferentiated cosmic essence, it has [to do]—since it is *one* with it and identical.

The *Atma Bodha* or “knowledge of soul,” a tract written by the great Śankaracharya, speaks distinctly of the *seven* principles in man (see fourteenth verse). They are called

therein the five sheaths (*pañcha-kośa*) in which is enclosed the divine monad—the *Atman and Buddhi*, the seventh and sixth principles, or the individual soul when made distinct (through avidya, maya and the gunas) from the supreme soul—Parabrahm. The first sheath called *Anandamaya*, the “illusion of supreme bliss”—is the *manas* or fifth principle of the occultists, when united to *Buddhi*; the second sheath is *Vijñāna-maya-kośa*, the case or “envelope of self-delusion,” the *manas* when self-deluded into the belief of the *personal* I, or *ego*, with its vehicle. The third—the *Mano-maya* sheath composed of “illusionary mind” associated with the organs of action and will, is the *Kamarupa* and *Linga-śarira* combined, producing an illusive “I” or *Mayavi-rupa*. The fourth sheath is called *Prana-maya*, “illusionary life,” our *second* life principle or *jiv*, wherein resides life, the “breathing” sheath. The fifth *kośa* is called *Annamaya* or the sheath supported by food—our gross material body. All these sheaths produce other smaller sheaths—or six attributes or qualities each, the seventh being always the *root* sheath, and the Atman or spirit passing through all these subtle ethereal bodies like a thread, is called the “thread-soul” or *sutratman*.

We may conclude with the above demonstration. Verily the Esoteric doctrine may well be called in its turn the “thread doctrine,” since, like *Sutratman* or *Pranatman*, it passes through, and strings together all the ancient philosophical religious systems, and what is more—reconciles and explains them. For though seeming so unlike externally, they have but one foundation, and of that the extent, depth, breadth and nature are known to those who have become, like the “Wise Men of the East,” adepts in Occult Science.

# *Collected Writings* **VOLUME IV**

## **1883**

SPIRIT IDENTITY AND RECENT SPECULATIONS

583

### **SPIRIT IDENTITY AND RECENT SPECULATIONS**

[*The Theosophist*, Vol. IV, NO. 10, July, 1883, PP. 256-260]

BY “M.A. (OXON.)”\*

The question of spirit identity is one extremely difficult to square with some of the most recent speculations, which claim also to be some of the most ancient, touching the nature of spirit and human individuality. Theosophists denounce the use of the word “spirit” by us as loose, inaccurate, and, in fact, indefensible. They tell us that the so-called spirits of the séance-room are not really spirits, in any proper sense of that misused word, but only shells, *reliquiae* of what were once individual men, with a survival of a memory, refreshed from time to time by recourse to that storehouse of all ages and of every event—the Astral Light. These fragments of what were once men are in no sense spirits, and should rather be called Ghosts (I suppose our friends would say), being, indeed, shadowy and evanescent, and on their way to extinction. They are but the pale reflection of that spirit, the inner principle, the true self, which they no longer contain. It is not there; it is risen; or, perchance, has fallen to its own place.

So that when I say that the spirit of my friend, Epes Sargent, for example, has communicated with me, I am not accurate. I should rather say—assuming the whole story not to be delusion on my part, or personation on the part of some vainglorious spook with a talent for histrionics—that certain external principles which had once belonged to that entity, and had constituted part of the composite being which made up his complete self, had given me from the

---

\* [This article was written by Wm. Stainton Moses and published in *Light*, London, Vol. III, NO. 121, April 28, 1883, PP. 198-99.— *Compiler*.]

---

584

BLAVATSKY: COLLECTED WRITINGS

survival of earth-recollections, some facts. These, they would say, would be found to be probably unimportant, and, even as volunteered evidence, only moderately satisfactory. Such communications they would regard as going no way towards proof of the tremendous assumption which they were supposed by Spiritualists to demonstrate; and, in point of fact, they would contend that when sifted, they threw upon the average belief in the return of departed spirits the gravest doubt. They would tell me that in a short time I shall find my friend dropping out of my life, unless unfortunately he be earth bound, and so an extremely undesirable companion. He will get vaguer and vaguer, paler and more shadowy, with less interest in me and my life, and less memory of earth and all its concerns, until he will die out—that external part of him that has communicated with me here—and I shall seek in vain for further messages.

This, on the best view of the case. But, far more probably, they would tell me that my friend never came near me; that his care for earth and its memories was extinct, and that he was, being what he was,



reposing now prior to his next incarnation. This is the assumption, and no amount of evidence shakes it, for just as the average man of science says: "I do not know where the flaw is, but I am sure there *is* a flaw in your evidence," so the *Theosophist* says: "You are talking nonsense. It is extremely unlikely that you are right in your suppositions. It is not impossible, indeed, but very unlikely, that a pure spirit should communicate with earth in this way; it does not descend here, but the medium rises to its pure abode." It would be rude to say that the facts are against such theories, and that when theories are opposed by facts, they must give way sooner or later. This would be so, no doubt, within the domain of exact human knowledge, or of speculation that is not entirely airy. But we are dealing here with something beyond the range of human science, and we have, as yet, no exact standard of judgment. When anyone tells us that such and such things cannot be, we have a right to ask— why? and even to suggest that, in these matters, we are all comprehended in one common ignorance. And we have a right, further, to apply to our investigations the ordinary scientific method, which is not to theorize and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalize from them with some show of fairness. It is early days yet to limit us with theories, or at least with *a theory*, to prescribe for our acceptance a rigid dogma which is to be binding on us as a matter of faith: and I, at least, have found no theory that was not at open variance with some ascertained facts; none that did not break down when tested; none that was, in simple directness and applicability, any approach to the theory of the Spiritualist, and, for the matter of that, of the Spiritists too. But this is probably because my facts square with that theory, and are not explained by any other, that I have met with as yet. I am, however, both ready and willing to keep a listening ear and an open mind.

## SPIRIT IDENTITY AND RECENT SPECULATIONS

585

I have very recently had means of studying this question of identity afresh, and of adding one more to the pile of facts that I have accumulated. The story that I am about to tell is by no means without its difficulties, and I do not record it as one that offers any definite solution of an abstruse problem. But it has its interest, is instructive in its way, and has the merit of being recorded with literal accuracy. I have changed all names, because I should, probably, cause annoyance to friends whom I have no right to annoy. With that exception the story is absolutely exact.

It is necessary for me to be retrospective, in order to make myself intelligible. About ten years ago I received, in unbroken sequence, extending over several years, a great number of messages purporting to come from departed human spirits. These spirits—I must use the word, for life is too short for reiterated periphrases found me at first very sceptical about them and their concern with me. I cross-questioned them at great length, and did my best to pick a flaw in their statements. These were of an ordinary autobiographical nature, involving minute facts and dates—a sort of skeleton map of their life on earth—and were given in various ways, by raps, by tilts, by automatic writing, by trance-speaking, and so forth. The various means adopted were always adhered to, and I did not succeed in detecting as other less fortunate investigators unquestionably have, organized fraud or even sporadic attempts at deception. Applying the methods which I should apply to a case of mere human identity, I could detect no flaw. And I may say, in a parenthesis, that I have a right to claim from this a positive result. When a story is told by a large mass of witnesses—where each is tested by such methods as man has found most suitable in his daily life, and where none breaks down, where no flaw is found, no lack of moral consciousness discovered, these witnesses have established a title to our belief in their veracity. They may be under a delusion: or like the Scotchman's grandmother who had seen a ghost, they may be dismissed as her grandson dismissed her: "My grandmother does na ken it, puir auld body, but she's an awfu' leer." I, however, found no sign of the lie.

Among these invisible interlocutors of mine was one whom I will call John Lilly. He had communicated chiefly through the table, and had selected for himself an extremely distinctive sound. It was quite unmistakable, and for many years it was a thoroughly familiar sound. Then it gradually died out, and remained only as a memory: and even that became faint, and I seldom recalled it. From this spirit, as

from many others, I received various items of autobiographical information, facts, dates, and particulars which, since he was a man of mark, I was able to verify. They were exact in every particular, so far as they were susceptible of verification. Some were personal, and I did not find any record of them, but when I did find any record, it corroborated the information given me by Lilly.

Some years had passed since Lilly had apparently dropped out of my life. He had done what he had to do, and had departed. This

year a friend whom I had not seen for some ten years invited me to stay with him for a few days. He had settled in a new home, and was within my reach. I, therefore, went to dine with him and spend the night. It was a dinner party, and I had little conversation with my friend before retiring for the night. I soon fell asleep, and was repeatedly disturbed by raps and noises which though I had not heard them for years, were very familiar to my ears. I was soon wide awake, and satisfied myself that I was not dreaming. The raps were all over the room, but I did not receive any message by means of them. I was sleepy, and disinclined to give myself trouble, though quite wide awake enough to be certain as to what was going on. Raps there were, no doubt, and prominent among them that peculiar sound which Lilly had made his own. It was unmistakable, and I sat listening to it until I grew tired, and fell asleep again wondering what could possibly have brought that sound, so long absent, there and then, in a house I had never before entered, and at the dead of night. It mingled with my dreams all night through, but in the morning it was gone, and I thought no more of it.

After breakfast my friend showed me round his garden, and pointed out to me what a curious old house it was that he occupied. "It has its history, too," he said; "it was once occupied for some years by a man whose name you may know—John Lilly!"

There was the secret, then. I had by going to the old house in some way touched a chord of memory that brought that spirit again into rapport with me, and had caused him to break the silence of years. I pondered deeply over the occurrence, and was disposed to think that I might have heard of him in connection with the place, either from his own communications or from some book in which I had sought for their verification. I took pains to turn out the records in which I have preserved a detailed account of his words and my verification of them. But I found no mention whatever of his connection with the place then inhabited by my friend. Other things were stated, but not that he had ever lived there. Nor was there in the book which I had consulted any mention of that special fact. I am quite clear that I went to his house totally ignorant of any connection of his with it, and that that connection had never been brought to my notice at any antecedent period.

Now, there is here interesting material for speculation. 1. Was that spirit the individual John Lilly (as I have chosen to call him) who had lived in that house? What maintained the connection between him and it? And why did the fact of my sleeping in a bedroom which had been his incite him to disturb my repose by a noise which I should naturally associate with his name? Assuming that there was a good reason for his first coming to me (as I believe there was) why, having lapsed into silence, did my going to his house cause him to break that silence? Had he been present all through those years, and made no sign of late, because of the reasons that have kept others silent—reasons good and sufficient—and was he now at last moved

to call my notice once again? Then why not speak or make some communication? Was he unable to do more? or was it not permitted to him?

2. If this was but the external shell of the real John Lilly, am I to conclude that his memory—or the

memory of his external principles—was stirred to activity by my visit? How then? for that was not the that bound him to me, nor was it in any way connected with his coming to me at all. Was it a mere accident? and would the same manifestations of his presence have taken place anywhere else where I might chance to be? I cannot say this is impossible, nor even very improbable: but it is rendered unlikely by the repeated cases of connection between special places and special spirits that I and others have frequently observed. This connection has, indeed, been extremely noteworthy in my experience. And since many and many a decade has now elapsed since John Lilly left this earth and hundreds and hundreds of decades since some others who have visited me, what am I to conclude as to the gradual—the very gradual—extinction to which these shells are being subjected?

3. If a personating spirit has been posturing as John Lilly all through these years, what a very remarkable power of acting, and what a very complete knowledge of his part that spirit must have! The actor blacked from head to foot, the better to personate Othello, is not to be compared to this thoroughgoing relic of what was once a man! What must he have been when complete!

These and various other questions that arise will receive different answers from minds of different complexions. Probably no answer that can be given in our present state of ignorance will be so satisfactory as to command general acceptance. But to one who has had such experience as I have had of similar occurrences the explanation of the Spiritualist will seem, I have no doubt, the most satisfactory, and the least open to objection. The more subtle Eastern philosopher will apply that explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades to be sedulously avoided), but from his philosophical speculations, or from what he has taught himself to accept as the knowledge of those who can give him authoritative information. I do not presume, here and now, to say anything on the grounds of that belief which I find myself—possibly from insufficient means of information—unable to share. But I ask permission to point out that cases of the kind I have narrated, though they do not occur in the East, do occur here in the West. The Eastern Philosophy, when it does not pooh-pooh them, makes what is to me and to most of those who have actual experience, a quite insufficient explanation of them. Any true philosophy must take account of them; and I am not rash enough to assert that that Theosophy which is expounded by minds so able has not its explanation at hand. But no merely academic disquisition on what philosophy propounds as theoretically probable, or even as

demonstrable on high metaphysical principles, can get rid of even one assured fact, however inexplicable may be *its raison d'être*.

In so writing I am desirous only of making one more contribution to the study of a perplexing subject. While I have my own opinion, I am far from desiring to obtrude it, and I trust that I can give impartial heed to the opinions of others.

(EDITOR'S NOTES ON THE SAME.) \*

Of all the Spiritualists, "M.A. (Oxon)," is the last to whose arguments we would like to take exception, or whose ideas we would try to combat, for he is a friend long and highly esteemed. Yet we must perforce join issues with him, since we have the strongest conviction (we avoid saying *knowledge* lest we should be called dogmatic) that on some points he is as thoroughly mistaken as any ordinary mortal unblessed with his remarkable power of discrimination. Besides our own personal regard for him, there never was a believer entitled to more serious and considerate hearing than the author of *Psychography*, *Spirit Identity*, and other like most excellent works upon psychology. The task becomes the more difficult when one is reminded of the fact that "M. A. (Oxon)," is

not a writer merely advocating spiritualistic hypothesis upon second-hand evidence; nor some enthusiastic supporter of promiscuous “spirit visitors” and new phenomena, but the earnest recorder and careful annotator of his own personal dealings with so-called “Spirits,” over a series of many years.

But we become braver when we think that, without having the presumption of claiming equal clearness of style or his remarkable ability in the laying out of that, which to him is *direct* but to the public still *presumptive* evidence, we also argue from personal experience; and that unlike the theory he has wedded himself to, our doctrine is backed by the teachings of *all* the philosophies of old, and moreover by the collective experience of men who have devoted their lives to study the occult side of nature. Thus, our testimony may also have some weight, at any rate—with unbiassed minds. And we say, that in the eyes of the latter, our theory

---

\* [These important Notes are by H.P.B.—*Compiler*.]

---

in applicability to *our* facts, will—at least with regard to the “John Lilly” case—appear far more reasonable, and will clash less with probability than would the acceptance of the common spiritualistic theory.

To begin with, we are constrained to point out that “M. A. (Oxon)’s” chief argument with regard to theosophy, is not only palpably incorrect but extremely unfair in one sense. He tells us that “we [the spiritualists?] have a right to apply to our investigations the ordinary scientific method, which is not to theorize and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalize from them with some show of fairness.” We remind him in reply that the spiritualistic theory *of the return of the departed spirits* is as old as the first knocks at Rochester, i.e., thirty-five years, and that if anyone is to stand accused of having *blown a bubble* before there were facts enough to hang upon them one single straw, it is not the Theosophists but precisely the Spiritualists. We are quite aware that it is not “M. A. (Oxon)” who was the first to give a name to the agency behind *the facts*; but however unwilling to accept the *a priori* theory—and in the case of the spiritualists “a rigid dogma which is to be binding on us as a matter of faith” from first to last indeed—he seems to have accepted it, nevertheless, and now maintains and defends from the slightest approach of any dissenting doctrine. If we are told that he does so on very good grounds, having found no (theosophical occult) theory that was not at open variance with some ascertained facts, or “that did not break down when tested”—we answer that if such is *his* experience, *ours* is quite the reverse. Besides, it is rather difficult to conceive how a theory can be proved an axiomatic truth so long as only such facts as answer our purpose are applied to it. “M. A. (Oxon)” was never an occultist, and knows yet nothing of the means used to test the various sets of phenomena—and the

“spirits” themselves for the matter of that. Whereas there is hardly a theosophist that has now turned an occultist but was a spiritualist before, and some of them as ardent and as uncompromising as “M.A. (Oxon)”

himself. Colonel H. S. Olcott was one for about a quarter of a century; and the writer of this, who along with all her family was bred and brought up in the belief of returning “souls” (the great orthodox church inclining to class all of these with evil or “damned” souls—making no difference in the theory) was even until some thirty years or so back far more inclined—occult doctrines notwithstanding—toward the spiritualistic than the occult views. We were at one time as ardent a spiritualist as any. No one clung more tenaciously, nay more desperately, to the last straw of that hopeful and happy illusion, which promises the bliss of eternal *personal* reunion with all those nearest and dearest that one has lost—than did we. One year in America during one of our visits to that country, and a terrible *personal* ordeal, killed that vain hope and settled our knowledge forever. It needed the death of two persons—the most dearly beloved relatives—to bury for ever the sweet delusive dream. We have learned by experience since to put implicit faith in our teachers; to discern between objective *shells*, men that were—and *subjective* genuine spirits; between elementaries (victims of accident, and suicides) and elementals—men that will be. And we think we have now learned even the difference between the “Brothers of the Light,” to use the graphic Eastern expression, and the “Brothers of the Shadow”—both in the supra- and sub-mundane spheres, as well as to recognize between the two classes of the same name on our earthly plane. There are Spirits and Spirits; High Planetary Spirits (Dhyani Chohans) who have been human beings millions of ages since and upon other besides our own planet, and there are the *mayavic* appearances of these, projected upon the intra-psychic screen of our mediumistic, hence confused, perceptions. There are seers and there are mediums, as there are great men of science and willing and sincere, but ignorant tyros. And it is unfair in “M. A. (Oxon)” to represent the theosophists as prescribing “rigid dogmas” and blind faith, especially when a few lines higher he invalidates his accusation by putting in the mouths of his opponents, addressing the spiritualists, that which represents the correct attitude

of the former: “It is extremely unlikely that you are right in your suppositions. It is *not impossible*, indeed, but very unlikely,” etc., etc.—we are made to say—words conveying the very opposite of dogmatism.

But we must be now permitted to analyze the cited case; to see whether “John Lilly” could not have performed all that is claimed for him while his *monad* was in the Devachanic or other states—from which *there is no coming back on earth*, in our views, which indeed we force on no one who prefers his own theory. Why could not his *shell*, which, notwithstanding Mr. Morse’s very witty definition (though wit is surely no proof) that it is “something that walks about with nothing inside it,” have had all it had on earth to make up its seeming personality, *i.e.*, its illusive *ego*, with its grosser personal consciousness, and memory, refreshed and reanimated into momentary activity at every contact with a living medium’s brain molecules? \* Why could not that “shell,” we ask, and though “many and many a decade has now elapsed since John Lilly left this earth,” have communicated for years with “M. A. (Oxon)” “though chiefly through the table? Spiritualists who lay such a stress upon, and point with such a triumph to the Bible, when corroborating with its stories of angels and apparitions the claimed materialization of spirits, ought not to lose sight of, and conveniently forget when speaking of “empty shells,” the “Rephaim” of the Jews—which people their Sheol or Hades. Is not the literal meaning of “Rephaim” *pithless* or “empty” *shades*, and is not the Sheol our Kamaloka?

Nor does this fact clash with *our* theory, while it does clash with that of the spiritualists. Besides it being far more likely that a real genuine disembodied spirit would have avoided communicating “through a table,” when he had at his disposal a fine medium’s clairvoyance and spiritual consciousness, how is it that the familiar sound of his presence “died out” *gradually* and not abruptly, as might be the

---

\* The medium often need not know anything or have even heard the name of his “Spirit” visitor. His brain in this case plays simply the part of a galvanic battery upon a dying or even dead man’s body.

---

case with a “spirit” who had a real mission to perform, who “meant business,” and went away honestly and openly after having performed it? Does not this *gradual dying* out of the alleged presence dovetail perfectly with our theory of the gradual *fading* out of the shell? Why should an everlasting semi-material, quite *conscious* entity use such eccentric ways? And why, since “John Lilly” was an old friend, and meant—if there was anyone there to mean anything—to recall himself to the memory of “M. A. (Oxon),” why did he not speak, or “rap out,” honestly and say what he wanted, instead of keeping our friend semi-awake and *repeatedly disturbing his sleep by raps and noises* at the risk of giving him a bad headache? “Was he unable to do more? or was it not permitted to him?” asks the writer. “Permitted!” and by whom or what, we wonder? As well expect that the poisonous particles that one is liable to catch in a room where a smallpox patient died, that they should tell the name of him in whom they were generated or explain their business. “John Lilly” had impregnated with his emanations the room for years, and a *portion* at any rate of the personal consciousness of a disembodied and even of a *living* being lingers and will linger for hundreds of decades on the spot he identified himself

with, a good proof of it being found in many instances that could be cited. In the apparition, for instance, for years of the astral simulacrum of a titled lunatic in a room in which he had been confined for nine years. Occasional wild cries were heard in it—the servants recognizing the familiar cry and the doctor testifying to it under oath at the inquest made in this case by the police in one of the capital cities of Southern Russia. Whose simulacrum was it, and whose voice? Of the lunatic? But the man had recovered and was at that time living again with his family at Penza, the universal theory becoming of course under the handling of good Christians and clergy that it was the unholy tricks of the Evil One. Moreover the ex-patient who had heard of the terrific news of his own bodily appearance in the room where he had raved for so many years, insisted upon returning to the spot and exposing the *fraud* of his enemies as he called it. Travelling there, under

protest of his family and doctor, he arrived, determined that he should pass the night in his ancient room, and permitting with great difficulty that his friend, the said doctor, should remain and keep him company. Result: his own double was seen by himself and doctor, the cries were heard louder than ever, and when at dawn the room was entered by the physician of the asylum and inmates, M. C. . . . was found once more a raving lunatic, and his friend in a deadly swoon. The case was officially authenticated at the time and may be found in the police records if searched, as it happened between 1840 and 1850.

Now let us suppose that instead of recovering and leaving the asylum, the man had died there. Who of the spiritualists would ever doubt but that was his “spirit” howling and his “Mayavi-rupa” in *propria persona* there? It is on a number of such instances, and our own personal experiences during over forty years—ten of which were passed in a state very like, if not entirely, that of mediumship, until by a supreme effort of will and with the help of initiated friends, we got rid of it, that we speak so confidently. Yet our experience is our own, and we would no more ask anyone to believe us on our word, than we would stake the faith of our whole life on that of another person. There was no “personating spirit, posturing as John Lilly.” But there probably was the elementary shell of John Lilly, fading, perhaps on the eve of being entirely faded out, yet capable of being once more galvanized into producing audible sounds by the presence of one on whose organism it had been living for several years. When this organism came once more in contact with the *reliquiae* it proved like a galvanic shock to a dead corpse.

Nor is it right to say that “the more subtle Eastern philosopher will apply that explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades to be sedulously avoided), but from his philosophical speculations”; for the “Eastern philosopher” does nothing of the kind. It is but the incipient “philosopher,” the as yet uninitiated student who is forbidden to meddle with wandering shades, a

meddling which, to him, is full of danger. The real philosopher studies the various natures of these invisible agencies in the full possession of his physical consciousness and senses, as much *though not as well* as in the still fuller consciousness of his *spiritual* senses, when he paralyses his body, with its deceptive suggestions, and puts it out of its power to impede the clearness of his spiritual sight. “And cases of the kind” (narrated by M. A. Oxon) . . . do “occur in the East” as much as, and more, perhaps, than in the West. But were it even so, the Christian kabalists have believed in, and given out the very same doctrine on *shells* as we do now. If our friends will refer to *The Three Books of Occult Philosophy* by Cornelius Agrippa, they will find him propounding just the very same tenets. In the chapter “What concerning man after death; diverse opinions,” we find the following, given very fully and explicitly in Agrippa’s original manuscripts, and very cursorily by his translator, Henry Morley. Leaving out what Trithemius, Henry Khunrath, Paracelsus and other great occultists, may have said on the subject, we will quote a few lines from the translation in question made by a sceptic:

Perceptions of the truth in the opinions of the ancients . . . yet do the kabalists refuse the doctrine of Pythagoras\* that souls which have become bestial take bestial form; they say, on the contrary, that they return to earth in human frames. . . . Sometimes the souls of the wicked reanimate their polluted corpses. . . . But when the body returns earth to earth, the spirit returns to God . . . *and this spirit is the mind* [the monad, the *Buddhi*] *the pure intelligence that was incapable of sin while in the flesh*, however sinned against by *passions of the soul* and gross delusions of the body. Then if the soul [*personal Ego*, the *Manas*] has lived justly *it accompanies the mind, and soul and mind together work in the world the righteous will of God* But *the souls that have done evil, parted after death from the mind, wander without intelligence* [our shells], subject to all the wild distresses of unregulated passion, and by the affinity they have acquired for the grossness of corporeal matter, assimilate themselves and condense, as in a fog, material particles [materialize?], through which they become sensible again of bodily pain and discomfort . . . Souls after death [separated

---

\* Which was never properly understood, for it was an allegorical teaching like that of the Brahmanical books. [H.P.B.]

---

from their spiritual *Ego*, if you please] *remember the past*, and retain according to their nature more or less of attraction towards the bodies they inhabited, *or other flesh and blood* [the mediums, evidently] This is most true of those souls whose bodies are unburied, or were subject to violence [the suicides and victims to accident; see *Fragments of Occult Truth*]; . . . there are two kinds of necromancy—*necyomantia*, when a corpse is animated; *scyomantia*, when only a *shade* is summoned. But for the reunion of souls with bodies occult knowledge is required . . . .\*



Again in the next chapter [xliii]: “Now the mind only is, by nature, divine, eternal; the reason is airy, durable; the idolum, more corporeal, left to itself, perishes.” Which means as plain as it can mean that the “mind” here standing for the sixth and seventh principles, *Atman* and *Buddhi*, or “Spirit and Spiritual soul” or Intelligence, “reason” stands for that spiritual essence, the portion of the *personal consciousness*, or “soul that accompanies the mind” (*Manas* following *Buddhi* to Devachan). What Agrippa calls the “idolum” (the *eidôlon*) we call the astral shell, or the “Elementary.”

The above quotations, though strengthening our claims, will of course have no effect upon the spiritualists, and are penned for the sole benefit of our Theosophists. We invite, moreover, their attention to the article directly following “Spirit Identity and Recent Speculations,” in the same number of *Light* (April 28th, 1883)—“A Haunted House,” by J. C. A charming, simple, unpretentiously told story, bearing every mark of sincerity and genuineness upon its face. What do we find in it? A loving wife, a mother losing her husband in a house that was haunted before they had come to live in it. Loud noises and crashes without any cause for them. Footsteps produced by invisible feet upon the stairs, and mysterious voices, words proceeding from ghostly lips. The husband—apparently a good and loving husband—

---

\* Henry Morley, *The Life of Henry Cornelius Agrippa von Nettesheim, Doctor and Knight, Commonly known as a Magician*. London: Chapman and Hall, 1856. Two Volumes.

[These quoted passages occur on pages 200-202, the italics being H.P.B.’s—*Compiler*.]

---

is a passionate lover of music. He dies. In the night following his death, the piano begins softly playing. “I recognized the music—it was the last piece my husband had composed impromptu,” writes the widow. Well and good. The kabalists recognize the possibility of this, and give explanations for it. But that which comes next, is not of so easy a solution on the spiritual theory, unless we are asked to believe that good men, loving fathers, and tender husbands become heartless fiends and malicious spooks after their death.

In the words of the narrator, the relations were surprised at the widow’s cheerfulness. They “attributed it to want of natural feeling, little thinking how full of gladness I was to *know* that there was a great hereafter, for his newborn radiant spirit.” Now whence that knowledge and what were the undeniable *proofs* of that “grand hereafter?”

First—“a knock” after the funeral. But there had been such knocks before in the house! The children heard often “papa speak to them.” The children will always hear and see, what their seniors will tell them *they* hear and see. The eldest boy was put to sleep in the room where his parent had died without however knowing it. “In the night,” writes the widow, “the boy frightened us all by a terrible scream. They all found him sitting up in bed, pale with fright. Someone had touched him on his shoulder and awoke him.”

Next night the same thing, “someone touched him again.” Third night the same in another room; “two or three times he aroused the whole school, and when he was on a visit during the holidays he also cried out in the night.” A friend on a visit “felt her bedclothes pulled. The noises at last affected her nervous system, and she left. . . without any stated reason. Soon after the servant was taken ill” owing to the ghostly visits and misbehaviour and—“had to be sent away.” So much in the experience of a boy whom his loving father’s *spirit* frightened nightly into fits, at the risk of making an epileptic or an idiot of his son for the natural term of his life. So much for the friends, servants and visitors of his loving widow. Then one night . . . but we will let the bereaved wife tell her own tale.

After the little ones were all asleep, in the happy rest of infancy, I wandered over the house, peering cautiously into every nook, half expecting to see a robber concealed ready to pounce out on me. I was about to retire for the night, when I remembered that I had not looked in my deceased husband’s study. I lighted a candle, and taking the latchkey I went in. All was quiet; but suddenly a breeze seemed to sweep round the chamber, blew out my light, and shut the door! I stood for a moment numbed with terror; I felt my hair stand on end; the dampness of fear bathed my forehead. I could not cry out, all power seemed gone, and a throng of ghastly fancies filled my brain; reason itself seemed to desert me. I fell on my knees and asked the “Father of Spirit” to set me free. I then made for the door, felt the lock, and in a moment was outside. It shut with a bang!

I ran down to where my children were, and locking myself in lay down in my clothes. All was quiet for a time, when I heard a noise like the sound of a gong strike against the window bars; then a rumbling, accompanied by knocks and voices. My little boy awoke and said: “What is that noise?” I told him not to mind but to go to sleep, which he soon did. I then heard my husband’s voice call my eldest child by name and tell her to go to the railway station. Then he said to me: “Come up here.” I answered him, and said: “I cannot, I wish to live for my children’s sake.” The doors all over the house slammed, and footsteps passed up and downstairs, continuing till daybreak.

Now we ask in the name of logic and reason whether this behaviour night after night, is more compatible with that of the human and presumably good spirit of a husband and father, or with that of a half crazy *shell*! What sophistry is required to excuse it in the former, and how natural the why’s of the phenomenal manifestations if the occult theory be accepted! The shell has no more to do with the liberated *monad* of the good and pure man than would the shadow of a man with the latter’s body, could it be suddenly endowed with speech and the faculty of repeating what it finds in the people’s brain.

“M. A. (Oxon)” closes, as seen above in his article, with the assurance that in writing as he does he is only desirous of making one more contribution to the study of a perplexing subject. “He is far from desiring to obtrude his opinion.” Yet, at the same time he devotes three and a half columns to proving that the theosophic teachings are “bubbles” based upon air, probably only because *our* facts do not square with *his* facts. We can assure our kind friend that the occultists are far less desirous than he can ever be of obtruding their opinion upon unwilling minds, or of criticizing those of other people. But where their theories are attacked, they answer and can give æ good facts as he can himself. Occult philosophy rests upon the accumulated psychic *facts of thousands of years*. Spiritualism is but thirty-five years old, and has not as yet produced one recognized non-mediumistic adept.

# *Collected Writings* **VOLUME IV**

## **1883**

FROM THEOSOPHY TO SHAKESPEARE

599

### **FROM THEOSOPHY TO SHAKESPEARE**

[*The Theosophist*, Vol. IV, No. 10, July, 1883, pp. 260-61]

[We have received a very interesting letter from Mr. Henry C. Atkinson, now in Boulogne, France. As this excellent and most esteemed gentleman seems to labour under certain erroneous impressions with regard to Theosophy and its promoters, he will pardon us if, in publishing his remarks we explain to him his mistakes.—Editor, *The Theosophist*.]

I forwarded the (March) *Theosophist* to Professor Tyndall as requested. . . . I have shown your remarks in the Journal to several persons, and we all feel surprised that you should not have accepted the Professor's observation as a compliment,\* he not considering the

---

\* As found in Mr. Atkinson's letter to the *Philosophic Inquirer*, the words quoted by him from Professor Tyndall's note with regard to the Theosophists did not sound "complimentary" in the least. If, however, no offensive meaning was implied in the words "too stiff," the Theosophists have but to apologize for their obtuseness, and—to feel delighted, of course, to have been noticed at all by this great man of science. They have an excuse, however, for any excess of sensitiveness, in the recollection of a certain other and superlatively pungent remark made by Professor Tyndall, a few years ago, in his Belfast address, if we remember rightly. An ungenerous adjective which we may not repeat, was added to and flung by him, in the face of spiritualism in that famous address. Thus the Theosophists who are almost as heterodox as the Spiritualists, and including in their ranks a number of very well-known persons of that faith, had a certain right to fear they might be complimented in the same way. Were Professor Tyndall a simple mortal, no one would take great notice of his words. Being, what he is, however, one of the greatest, if not the greatest man of science in Europe, whatever he says about us is of the highest consequence to the Theosophists who hold true science above all in this world of error.

---

600

BLAVATSKY: COLLECTED WRITINGS

article to be exactly in your special line of inquiries, as showing your freedom and breadth of view. Why there should be any mystery in respect to membership and the deeds and doings of your members, I cannot conceive; it reminds one of Pythagoras and his secret cave,\* and why you should consider mesmerism to be an occult and secret science is beyond my comprehension.† Can any one science be more

---

\* We can assure our esteemed correspondent that he is quite mistaken. There is *no* “mystery” in either the membership or “the deeds and doings” of our members as Theosophists. With the exception of certain simple passwords, etc., given at the time when a candidate for fellowship is received into the Society, and a necessary convenience in so polyglot an association as ours, there is nothing secret in it, whatsoever, and if the password and grip are not divulged to the general public, it is simply to protect our members from being imposed upon by some unprincipled travelling outsiders, who might otherwise claim help from, and abuse the confidence of, the “universal Brotherhood” under a plea of Fellowship. There is a small fraction in the Society of those who study the occult sciences—and whose number hardly amounts to a half per cent of the whole group of Fellows. These certainly have their secrets and will not give them out. But it is unfair to visit the sin (if sin it is) of the very few upon the whole Society which in India and Ceylon alone has already sixty-seven Branch Societies, and most of whose Fellows never gave a thought even to mesmerism—let alone the secret sciences.

† Again Mr. Atkinson labours under an erroneous impression. No one in our Society considers “mesmerism *per se* an occult and secret science,” though it is an important factor in occultism; least of all has our President-Founder treated it as a mystery, for, as our correspondent may see for himself in the *Supplements* of our journal for March, April, May, June, and July, while healing the sick on his tour in the Bengal Presidency, Col. Olcott made it a point to teach publicly mesmerism to the respectable medical and other members of our various Societies, and even instructed in it qualified outsiders.

occult or secret than another? \* I have been much engaged with! mesmerism or animal magnetism; but it never occurred to me that there was anything particularly occult or secret about it. Those words would not at any rate equally apply to any science, from astronomy to chemistry and electricity, etc. Our object should be to reduce “wonders” to plain things, not to inflate plain things into wonders. † Of course there is in one sense mystery attached to all natural action, and from the atoms to the sun shining, and from the substance in motion to its feeling, thinking and apprehending; and the idea of another person—called the soul—within the person visible, does not explain anything more than that the memory and sense of identity is perpetually transferred by an animal magnetic rule to the new matter with both man, beast, bird or fish. But there is nothing more occult or secret about that than about gravitation, what Newton would not attempt to account for, the rule being all to be known or conceived of it. Professor Blackie in his history of materialism or atheism pronouncing against Professor Tyndall and myself says, if all phenomena whatsoever, with Bacon, is to be referred to matter as the common source of all, and as old Timon of Athens in the play—begins his famous utterance with “common mother thou,” whilst he digs—then Tyndall is right, he says, to fix a new definition to matter and it is this. “If these statements startle, it is because matter has been defined

---

\* *Some* of the discoveries of certain sciences—such as chemistry and physical science—ought to have been kept “occult” at any rate. It is very questionable whether the secrets of gunpowder, nitro-glycerine, dynamite and the like, have more benefited

than wronged humanity; at least they ought to have been withheld from the knowledge of the ignorant and unprincipled portions of mankind. Such, at least, was the opinion of Faraday, and some other great men of science. And this may explain, perhaps, why the occultists *will not* give out their even more perilous secrets promiscuously.

† Quite so; and therefore, the leaders of the Society do their best to uproot superstition and prove to their members that since such a thing as *miracle* is an impossibility and belief in it an absurdity, the most wonderful phenomena, *if genuine*, must have a natural explanation, however occult the agency behind them may seem at present.

---

and maligned by philosophers and theologians who were equally unaware that it is at bottom essentially mystical and transcendental.”\* You may call it occult if you please, but the same applies to all conditions and to all enquiries, and from the growth of a blade of grass to the formation of a complex correlated organism, does it not?

... We are now reducing the marvellous into a plain matter.

Pope in his preface to his magnificent edition of Shakespeare after all his praise and fine criticism expresses his astonishment in these words: “this is perfectly amazing from a man of no education or experience of those great and public scenes of life, which are usually the subject of his thoughts; so that he seems to have known the world by intuition, to have looked through human nature at one glance, and to be the only author that gives ground for a very new opinion—that the philosopher and even the man of the world, may be born as well as the poet.” The same astonishment is expressed by all the great writers on Shakespeare for 300 years. But a short while ago, lo and behold, in a publication of Bacon—*Promus, or Collection of fine Thoughts and Sayings: 1680 entries*—and these in one form or other, are 4,400 times introduced into the plays, a proof positive that the laborious genius Bacon was the real author of the plays, and all the supernatural wonder and mystery is at an end! Poor ignorant Shakespeare never had a book in his possession, never wrote a line in his life.

Tyndall is better in health, sleeps better; he is a laborious worker and a fine genius.

Very sincerely,

HENRY J. ATKINSON.

May 10th, 1883,  
Hôtel de la Gare,  
Boulogne-sur-Mer, France.

---

\* Professor Tyndall was anticipated in his opinion on matter by most of the great Philosophers of India. Perhaps Mr. Atkinson is not aware that the Eastern Occultists hold that there is but one element in the universe—infinite, uncreated and indestructible—MATTER; which element manifests itself in seven states—four of which

are now known to modern science, and which include the state of *Radiant matter* discovered by Mr. Crookes, and that three are to be yet discovered in the West. *Spirit* is the highest state of that matter, they say, since that which is neither matter nor any of its attributes is—NOTHING. We would recommend in reference to this question the perusal of an article headed “What is Matter and what is Force?” in the September number of *The Theosophist*, 1882.

## *Collected Writings* **VOLUME IV** **1883**

FOOTNOTES TO “THE STATUS OF JESUS”

603

### **FOOTNOTES TO “THE STATUS OF JESUS”**

[*The Theosophist*, Vol. IV, No. 10, July, 1883, p. 261]

[In a communication on “The Status of Jesus” a correspondent writes: “The long procession of martyrs who died for the love of Jesus is unknown in the history of Buddhism”; and asks: “What is the exact position given to Jesus, by the Mahatmas, in the sacred order of adepts? departed from the earth? . . . Would Jesus now be termed . . . a Dhyan Chohan, a Buddha, or a Planetary Spirit? And is he now . . . interested or concerned at all with the progress of humanity on Earth?” H. P. B. replies:]

“There is often greater martyrdom *to live* for the love of, whether man or an ideal, than to *die* for it” is a motto of the Mahatmas.

The position THEY give to Jesus, *as far* as we know, is that of a great and pure man, a reformer who would fain have lived but who had to die for that which he regarded as the greatest birthright of man—*absolute* Liberty of conscience; of an adept who preached a universal Religion knowing of, and having no other “temple of God” but man himself; that of a noble Teacher of esoteric truths which he had no time given to him to explain; that, of an initiate who recognized no difference—save the moral one—between men; who rejected caste, and despised wealth; and who preferred death rather than to reveal the secrets of initiation. And who, finally, lived over a century before the year [one] of our vulgar, so called, Christian era.

We do not know which of the Buddhas our correspondent is thinking of, for there were many “Buddhas.” They recognize in him one of the “Enlightened,” hence in this sense a *Buddha*; but they do not recognize Jesus at all in the

604

BLAVATSKY: COLLECTED WRITINGS

Christ of the Gospels. Such questions, however, can hardly be answered in a public journal. Our correspondent seems to be ignorant of the fact, that though we live in India, surrounded by 250 millions of human beings, whose devotion and reverence to their respective avatars and gods is not less intense or sincere than that of the handful of Christians who grace this country to their Saviour, yet while it is deemed respectable and lawful to laugh at and abuse by word, and insult in print every one of the gods of our *heathen* Brothers, that journal which would presume to deny the Godship of Jesus and speak of him as he would of Buddha or Krishna, would immediately lose caste and have a hue and cry raised against it by its Christian subscribers. Such are Christian ideas of



justice and Brotherhood.

---

***Collected Writings* VOLUME IV**  
**1883**

**NOTE TO “UNDER THE SHADOW OF  
GREAT NAMES”**

[*The Theosophist*, Vol. IV, No. 10, July, 1883, p. 263]

[The following note was appended by H. P. B. to some correspondence dealing with alleged misrepresentation of the character of the medium George Spriggs on the part of *The Theosophist*.]

Our love for “fair play” has never been doubted even by those of our enemies who know us personally. Nor is it correct to say that “apparently your (our) philosophy has no room for any other alternative to absolute genuineness than ‘sheer fabrication’”; for unlike spiritualism, our philosophy has theories that cover the ground and thus explain many *apparent* deceptions on the part of mediums that would otherwise have to be attributed to dishonest fraud. We are sorry that our Australian correspondents had to put themselves to the trouble of defending the private character of Mr. Spriggs, the medium, since no one thought of

NOTE TO “UNDER THE SHADOW OF GREAT NAMES”

605

*attacking* him, nor was he even mentioned in our Editorial by name. The remarks in it were absolutely impersonal, hence there was no need for such an emphatic defence. However, to prove that we are not alone fair, but even ready to recognize true merit and give it an advertisement—we have published both letters *verbatim* even with their discourteous remarks. We are delighted to learn, and quite ready to believe, that Mr. Spriggs is a most honest gentleman, worthy of the strongest encomiums. Our strictures were applicable to a large class of mediums who have for years been inflicting upon the world “trance” addresses, articles, pamphlets, books, and schemes of social reform, pretending to emanate from the great dead. Modern Spiritualism is a solemn and a mighty question, an influence which has now permeated the thought of our age, a problem which at no previous time during the past thirty-five years has occupied more able minds than at the present hour. It is, however, weighted down with a mass of false appearances and untenable hypotheses which bring reproach upon it, but which will in time, we believe, yield to more correct views of its phenomena as Asiatic philosophy, and the fruits of occult research upon which it rests become better known. Among mediums who have uttered alleged communications from the great departed there are two classes, of whom one are deceiving, the other deceived. If there be a third class of mediums who have in fact received their inspiration from great spirits—the group is very small, we are persuaded, in comparison with what the friends of mediums claim. Our Theosophical doctrine is that one is never safe in ascribing mediumistic communications

to any foreign source until the wonderful intrinsic capabilities of the human mind incarnate have all been taken into account. So, to return to the case in point, we were persuaded from a personal familiarity with the late Epes Sargent, his quality of mind and writings, that the message through Mr. Spriggs was not genuine—not from Sargent—but a “fabrication” by somebody or something. It now would seem that we must look for the culprit beyond the gentleman medium to his “control,” a fact we are glad to learn and to put upon record.

*Collected Writings* **VOLUME IV**  
1883

606

BLAVATSKY: COLLECTED WRITINGS

**THE PRINCE CONVERT**

[*The Theosophist*, Vol. IV, No. 10 (46), July, 1883, p. 263]

OFFICE OF THE REPUBLICAN.

FRESNO, CALIFORNIA, *April 12*, 1883.

Allow me to call your attention to the following notice now running through all Christian papers of U.S.

“One of the most recent converts to Christianity is Prince Sardan Herman Singh, who is heir to one of the richest provinces in Northern India Conversion in his case means a much greater sacrifice than is involved in this country; for Sardan Herman Singh must forfeit all claim to his worldly estates and become a poor man.”

—*Chicago Journal*.

Is there any truth in it?

Yours,  
GUSTAV EISEN.

*Editor's Note.*—Never heard of such a Prince. The name reads like that of a Punjabi Dutchman. Perhaps he is related to Prince Jalma of Eugen Sue's *The Wandering Jew*? It must be a little innocent *repartie à la Munchausen*, coming from the good Missionaries. They are often caught fibbing in this way. We know of Sardar Harban Singh—Hon. Harban Sahaïe, of Arrah, a Jain Member of the V. R. Council. Do the Missionaries claim him? If so, let the American editor ask *him*, this gentleman, what he thinks of the padris.

---

# *Collected Writings* **VOLUME IV**

1883

## **CHELAS AND LAY CHELAS**

[*The Theosophist*, Vol. IV, *Supplement* to No. 10, July, 1883, pp. 10-11]

As the word *Chela* has, among others, been introduced by Theosophy into the nomenclature of Western metaphysics, and the circulation of our magazine is constantly widening, it will be as well if some more definite explanation than

CHELAS AND LAY CHELAS

607

heretofore is given with respect to the meaning of this term and the rules of Chelaship, for the benefit of our European if not Eastern members. A “Chela” then, is one who has offered himself or herself as a pupil to learn practically the “hidden mysteries of Nature and the psychical powers latent in man.” The spiritual teacher to whom he proposes his candidature is called in India a *Guru*; and the real Guru is always an Adept in the Occult Science. A man of profound knowledge, exoteric and esoteric, especially the latter; and one who has brought his carnal nature under subjection of the WILL; who has developed in himself both the power (*Siddhi*) to control the forces of nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being—this is the real Guru. To offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake. There are scores of “natural-born” poets, mathematicians, mechanics, statesmen, etc., but a natural-born Adept is something practically impossible. For, though we do hear at very rare intervals of one who has an extraordinary innate capacity for the acquisition of occult knowledge and power, yet even he has to pass the selfsame tests and probations, and go through the same self-training as any less endowed fellow aspirant. In this matter it is most true that there is no royal road by which favourites may travel.

For centuries the selection of Chelas—outside the hereditary group within the *gon-pa* (temple)—has been made by the Himalayan Mahatmas themselves from among the class—in Tibet, a considerable one as to number—of natural mystics. The only exceptions have been in the cases of Western men like Fludd, Thomas Vaughan, Paracelsus, Pico della Mirandola, Count de Saint-Germain, etc., whose temperamental affinity to this celestial science more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings. From Book IV of *Kiu-ti*, chapter on “the Laws of Upasana,” we learn that the qualifications expected in a Chela were:

1. Perfect physical health;
2. Absolute mental and physical purity;
3. Unselfishness of purpose; universal charity; pity for all animate beings;
4. Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;
5. A courage undaunted in every emergency, even by peril to life;
6. An intuitional perception of one's being the vehicle of the manifested Avalokiteśvara or Divine Atman (Spirit);
7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

Such, at the least, must have been the recommendations of one aspiring to perfect Chelaship. With the sole exception of the first, which in rare and exceptional cases might have been modified, each one of these points has been invariably insisted upon, and all must have been more or less developed in the inner nature by the Chela's UNHELPED EXERTIONS, before he could be actually put to the test.

When the self-evolving ascetic—whether in, or outside the active world—had placed himself, according to his natural capacity, above, hence made himself master of, his (1) *Śarira*—body; (2) *Indriya*—senses; (3) *Dosha*—faults; (4) *Duhkha*—pain; and is ready to become one with his *Manas*—mind; *Buddhi*—intellection, or spiritual intelligence; and *Atma*—highest soul, *i.e.*, spirit. When he is ready for this, and, further, to recognize in *Atma* the highest ruler in the world of perceptions, and in the will, the highest executive energy (power), then may he, under the time-honoured rules, be taken in hand by one of the Initiates. He may then be shown the mysterious path at whose thither end the Chela is taught the unerring discernment of *Phala*, or the fruits of causes produced, and given the means of reaching

*Apavarga*—emancipation, from the misery of repeated births (in whose determination the ignorant has no hand), and thus of avoiding *Pretya-bhava*—transmigration.

But since the advent of the Theosophical Society, one of whose arduous tasks it was to reawaken in the Aryan mind the dormant memory of the existence of this science and of those transcendent human capabilities, the rules of Chela selection have become slightly relaxed in one respect. Many members of the Society becoming convinced by

practical proof upon the above points, and rightly enough thinking that if other men had hitherto reached the goal, they too if inherently fitted, might reach it by following the same path, pressed to be taken as candidates. And as it would be an interference with Karma to deny them the chance of at least beginning—since they were so importunate, they were given it. The results have been far from encouraging so far, and it is to show these unfortunates the cause of their failure as much as to warn others against rushing heedlessly upon a similar fate, that the writing of the present article has been ordered. The candidates in question, though plainly warned against it in advance, began wrong by selfishly looking to the future and losing sight of the past. They forgot that they had done nothing to deserve the rare honour of selection, nothing which warranted their expecting such a privilege; that they could boast of none of the above enumerated merits. As men of the selfish, sensual world, whether married or single, merchants, civilian or military employees, or members of the learned professions, they had been to a school most calculated to assimilate them to the animal nature, least so to develop their spiritual potentialities. Yet each and all had vanity enough to suppose that their case would be made an exception to the law of countless centuries' establishment as though, indeed, in their person had been born to the world a new *Avatara*! All expected to have hidden things taught, extraordinary powers given them because—well, because they had joined the Theosophical Society. Some had sincerely resolved to amend their lives, and give up their evil courses: we must do them that justice, at all events.

All were refused at first, Col. Olcott, the President, himself, to begin with: and as to the latter gentleman there is now no harm in saying that he was not formally accepted as a Chela until he had proved by more than a year's devoted labours and by a determination which brooked no denial, that he might safely be tested. Then from all sides came complaints—from Hindus, who ought to have known better, as well as from Europeans who, of course, were not in a condition to know anything at all about the rules. The cry was that unless at least a few Theosophists were given the chance to try, the Society could not endure. Every other noble and unselfish feature of our programme was ignored—a man's duty to his neighbour, to his country, his duty to help, enlighten, encourage and elevate those weaker and less favoured than he; all were trampled out of sight in the insane rush for adeptship. The call for phenomena, phenomena, phenomena, resounded in every quarter, and the Founders were impeded in their real work and teased importunately to intercede with the Mahatmas, against whom the real grievance lay, though their poor agents had to take all the buffets. At last, the word came from the higher authorities that a few of the most urgent candidates should be taken at their word. The result of the experiment would perhaps show better than any amount of preaching what Chelaship meant, and what are the consequences of selfishness and temerity. Each candidate was warned that he must wait for years in any event, before his fitness could be proven, and that he must pass through a series of tests that would bring out all there

was in him, whether bad or good. They were nearly all married men and hence were designated “Lay Chelas”—a term new in English, but having long had its equivalent in Asiatic tongues. A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of our three “Declared Objects” is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary line which separated him from the Mahatmas, and has brought him

self, as it were, under their notice. In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahatmas, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the “favour” of one of our Mahatmas, or any other Mahatmas in the world should the latter consent to become known—that has not been fully earned by personal merit. The *Mahatmas are the servants, not the arbiters of the Law of Karma*. LAY CHELASHIP CONFERS NO PRIVILEGE UPON ANYONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF A MASTER. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result: his good thought, words and deeds will bear their fruits, his evil ones, theirs. To boast of Lay Chelaship or make a parade of it, is the surest way to reduce the relationship with the Guru to a mere empty name, for it would be *prima facie* evidence of vanity and unfitness for further progress. And for years we have been teaching everywhere the maxim “First deserve, then desire” intimacy with the Mahatmas.

Now there is a terrible law operative in nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain “Chelas” who have turned out sorry specimens of morality, these few years past. Does the reader recall the old proverb: “Let sleeping dogs lie?” There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is tried. Thousands go through life very respectably because they were never put to the pinch. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For this is the commencement of a struggle for the mastery in which quarter is neither to be given nor taken. It is, once for all: “To be, or Not to be”; to conquer, means ADEPTSHIP; to fail, an ignoble Martyrdom; for to fall



victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood. The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man, or the group (town or nation) reacts upon the other. And in this instance his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him. If he is content to go along with his neighbours and be almost as they are—perhaps a little better or somewhat worse than the average—no one may give him a thought. But let it be known that he has been able to detect the hollow mockery of social life, its hypocrisy, selfishness, sensuality, cupidity and other bad features, and has determined to lift himself up to a higher level, at once he is hated, and every bad, or bigoted, or malicious nature sends at him a current of opposing will power. If he is innately strong he shakes it off, as the powerful swimmer dashes through the current that would bear a weaker one away. But in this moral battle, if the Chela has one single hidden blemish—do what he may, it *shall* and *will* be brought to light. The varnish of conventionalities which “civilization” overlays us all with must come off to the last coat, and the Inner Self, naked and without the slightest veil to conceal its reality, is exposed. The habits of society which hold men to a certain degree under moral restraint, and compel them to pay tribute to virtue by seeming to be good whether they are so or not, these habits are apt to be all forgotten, these restraints to be all broken through under the strain of Chelaship. He is now in an atmosphere of illusions—*Maya*. Vice puts on its most alluring face, and the tempting passions try to lure the inexperienced aspirant to the depths of psychic debasement. This is not a case like that depicted by a great artist, where Satan is seen playing a game of chess with a man upon the stake of his soul, while the latter’s good angel stands beside him to counsel and assist. For the strife is in

this instance between the Chela’s Will and his carnal nature, and Karma forbids that any angel or Guru should interfere until the result is known. With the vividness of poetic fancy Bulwer Lytton has idealized it for us in his *Zanoni*, a work which will ever be prized by the occultist; while in his *Strange Story* he has with equal power shown the black side of occult research and its deadly perils. Chelaship was defined, the other day, by a Mahatma as a “psychic solvent, which eats away all dross and leaves only the pure gold behind.” If the candidate has the latent lust for money, or political chicanery, or materialistic scepticism, or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so, on the other hand, as regards the noble qualities of human nature. The real man comes out. Is it not the height of folly, then, for anyone to leave the smooth path of commonplace life to scale the crags of Chelaship without some reasonable feeling of certainty that he has the right stuff in

him? Well says the Bible: “Let him that thinketh he standeth take heed lest he fall”<sup>\*</sup>—a text that would-be Chelas should consider well before they rush headlong into the fray! It would have been well for some of our Lay Chelas if they had thought twice before defying the tests. *We call to mind several sad failures within a twelve-month.* One went bad in the head, recanted noble sentiments uttered but a few weeks previously, and became a member of a religion he had just scornfully and unanswerably proven false. A second became a defaulter and absconded with his employer’s money—the latter also a Theosophist. A third gave himself up to gross debauchery, and confessed it with ineffectual sobs and tears, to his chosen Guru. A fourth got entangled with a person of the other sex and fell out with his dearest and truest friends. A fifth showed signs of mental aberration and was brought into Court upon charges of discreditable conduct. A sixth shot himself to escape the consequences of criminality, on the verge of detection! And so we might go on and on. All these were apparently sincere searchers after truth, and passed in the world for respect

---

<sup>\*</sup> [1 *Corinth.*, x, 12.]

---

able persons. Externally, they were fairly eligible as candidates for Chelaship, as appearances go; but “within all was rottenness and dead men’s bones.” The world’s varnish was so thick as to hide the absence of the true gold underneath; and the “resolvent” doing its work, the candidate proved in each instance but a gilded figure of moral dross, from circumference to core. . . .

In what precedes we have, of course, dealt but with the failures among Lay Chelas; there have been partial successes too, and these are passing gradually through the first stages of their probation. Some are making themselves useful to the Society and to the world in general by good example and precept. If they persist, well for them, well for us all: the odds are fearfully against them, but still “there is no Impossibility to him who WILLS.” The difficulties in Chelaship will never be less until human nature changes and a new sort is evolved. St. Paul (*Rom.*, vii, 18-19) might have had a Chela in mind when he said “to will is present with me; but how to perform that which is (good I find not. For the good that I would, I do not; but the evil which I would not, that I do.” And in the wise *Kirâtârajunîya* of Bhâravi it is written:

“The enemies which rise within the body,  
Hard to be overcome—the evil passions—  
Should manfully be fought; *who conquers these*  
*Is equal to the conqueror of worlds.*” (XI, 32.)

# *Collected Writings* **VOLUME IV**

1883

TANTRIK MYSTIC RITES

615

## **NOTE TO “A DESCRIPTION OF THE TANTRIK MYSTIC RITES AND CEREMONIES KNOWN AS ‘SAVASADHANA’”**

[*The Theosophist*, Vol. IV, *Supplement to* No. 10, July, 1883, p. 12]

So little is known outside Bengal about Tantrik rites and ceremonies that space has been given this interesting paper, despite the disgusting and horrid ceremonial it describes. As there are both magic (pure psychic science) and sorcery (its impure counterpart) so there are what are known as the “White” and “Black” Tantras. The one is an exposition, very clear and exceedingly valuable, of occultism in its noblest features, the other a devil’s chap-book of wicked instructions to the would-be wizard and sorcerer. Some of the prescribed ceremonies in the latter are far worse even than the *Savasadhana*, and show to what depths of vile bestiality bad men (and women) are ready to plunge in the hope of feeding lust, hatred, cruelty and other vile passions. The subject is somewhat touched upon in *Isis Unveiled*, whose readers will, among other things, recall the awful incantation with the bloody head of a murdered child by Catherine de Medici, Queen of France, with the help of her private *Christian* priest.\*

---

\* [Vol. II, p. 56.]

END OF VOLUME IV

# ***Collected Writings* VOLUME IV**

**1882**

## **FOREWORD TO VOLUME FOUR**

Most of the material in the present Volume appeared in print in collected form for the first time in 1936, when it was published by Rider & Co. in London, under the title of *The Complete Works of H. P. Blavatsky*. As was the case with the original Volumes I, II, and III of the Series, a considerable portion of the stock of Volume IV perished in the London "blitz" during the second World War. As a result of this, these earlier Volumes have been unobtainable for many years.

Discovery of hitherto unknown writings from H.P.B.'s pen required that the material be somewhat differently distributed, as far as the four original Volumes are concerned. The present Volume is made up of H.P.B.'s writings during the years of 1882 and 1883. It contains therefore some of the material of the original Volume III and most of the material of the original Volume IV.

The text contained now in Volume IV has been checked with the original sources of publication, and most of the quoted matter compared with the originals and corrected whenever necessary. A number of explanatory notes and comments have been added by the Compiler to clarify points of Theosophical history. Biographical and Bibliographical information has been collected in the Appendix, as is the case with all the Volumes of this Series, and a copious Index has been prepared.

The Compiler wishes to express his gratitude to all those who have helped in the preparation of this Volume. Their continued interest and helpful assistance are gratefully acknowledged. Their names, as given in the Foreword to Vol. II, apply to the present Volume as well.

BORIS DE ZIRKOFF.  
*Compiler.*

LOS ANGELES CALIFORNIA, U.S.A.  
May 8, 1969

# *Collected Writings* VOLUME IV

CHRONOLOGICAL SURVEY

xxiii

## CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL.  
HENRY S. OLCOTT, FROM MARCH, 1882, TO JUNE, 1883, INCLUSIVE.

(the period to which the material in the present volume belongs)

### 1882

March (middle)—Approximate time when Wm. Q. Judge went to Carupano, South America, on mining business (*HR*, 20) .

March 22-24—Dates of the *SS Vega* incident, involving William Eglinton and Master K.H. (*ODL*, II, 340; *LBS*, Letters Nos. II, X-B, X-C; *Hints*, I, pp. 153-79, in 2nd ed.; *Vania*, 132).

March 26—Swâmi Dayânanda Sarasvatî lectures in Bombay and launches an attack denouncing the Founders and the T.S. (*Ransom*, 169).

March 31—H.P.B. indicates she is to leave on that date for Allahabad and Calcutta (*LBS*, pp. 13, 14).

April 5—Col. Olcott lectures in Calcutta on “Theosophy, the Scientific Basis of Religion,” with Baba Piari Chand Mitra in the Chair (*Ransom*, 169) .

April 6—H.P.B. arrives in Calcutta by the early mail train. Goes directly to Howrah to Col. and Mrs. Gordon, but transfers her residence the same day to the Mahârâjâ's palace at his express invitation. On the evening of the same day the Bengal Theosophical Society is organized at the palace, with Bâbû Piari Chand Mitra as President (*ODL*, II, 340-41; *Ransom*, 169; *Theos.*, III, Suppl. to May, 1882) .

April 19—The Founders sail for Madras on board the *SS India*, arriving the 23rd. Meet for the first time T. Subba Row and G. Soobiah Chetty (*ODL*, II, 342-43; *Ransom*, 170; *LBS*, p. 142; *Theos.*, III, Suppl. to June, 1882, p. 1; G. S. Chetty's recollections in *Theos.*, Vol. XLVII, Meh., 1926, p. 741).

xxiv

BLAVATSKY: COLLECTED WRITINGS

April 26—H.S.O. delivers his lecture on “The Common Foundation of All Religions,” at Pachappas Hall, Madras. Ace. to H.P.B., parts of it had been dictated by one of the Teachers (*ODL*, II, 344; G. S. Chetty's recoll. as above).

April 27—Madras Theosophical Society founded, with Divân Bahâdur R. Ragunâth Râo as President, and T. Subba Row as Corr. Sec'y (*ODL.*, II, 343-44; *Theos.*, III, Suppl. to June, 1882, p. 2).

April 30—The Founders in company of some of the newly-admitted Fellows go by rail to Tiruvallam, near Arcot, to visit one of the oldest temples of Southern India. It is likely that H.P.B. saw somewhere in the vicinity one of the Adepts said to live there. Return to Madras next day (*ODL.*, II, 344; *Theos.*, III, Suppl. to June, 1882, p. 2; G. S. Chetty's recoll. as above, p. 742).

April—A. O. Hume publishes *Hints on Esoteric Theosophy*, No. 1 (*Vania*, 110).

April—The Sinnetts go to Simla and take up residence at a house called the Tendrills; they are joined after a time by the Gordons (*Autobiogr.*).

May 3—H.P.B. and H.S.O. start in the evening on their trip up Buckingham Canal in a houseboat, on their way to Nellore and Guntur. They are accompanied by several of the newly-initiated Fellows sailing in a second boat. They reach Nellore on the evening of the third day (*ODL.*, II, 347; *Ransom*, 170; *Theos.*, III, Suppl. to June, 1882, pp. 2-3; G. S. Chetty's recoll. as above, pp. 743-45).

May 10—The Founders and their party, after organizing the Nellore Branch, re-embark on the same boats; they disembark at Padangam, after an unusually fast trip due to favorable winds; from here they travel 55 miles to Guntur, carried in palanquins through some of the most difficult and dangerous terrain, fording streams and evading cobras in a temperature of 100° Fahrenheit. They reach destination at nightfall on the 15th. After an unprecedented reception on the part of the whole population, and the founding of a Branch, the Founders leave Guntur on the evening of the 18th and retrace their way to the Buckingham Canal and Nellore. After a stay of three days, they leave May 27th by bullock-carriages for Tirupati, the nearest railway station some seventy miles off, and return to Madras by rail on May 30th (Vivid description in *ODL.*, II, 345-60, and *Theos.*, III, Supplements to June and July, 1882).

May 31—Date on which the property of Huddleston's Gardens was found, to be used as a new Headquarters for the Theosophical Society. The idea of moving the Headquarters from Bombay to Madras had been suggested by Soobiah Chetty and had already

## CHRONOLOGICAL SURVEY

xxv

been discussed at a meeting of the Madras Branch (*ODL.*, II, 360; G. S. Chetty in *Theos.*, Vol. XLVII, Mch, 1926, pp. 745-46). The Founders visit the property in company with S. Chetty and his brother. H.P.B. gets an intimation from her Teacher to secure the property (*Ibid.*; *Theos.*, Vol. L, May, 1929, pp. 117-19).

June—Beginning of strained relations between Sinnett and his employer, Mr. Rattegan, of the *Pioneer* (*Autobiogr.*).

June—H.S.O. prepares the Defense Material against Swami Dayânanda's attack, and has it published as an Extra Supplement to the July *Theosophist*.

June 8—The Founders return to Bombay (*ODL.*, II, 361).

June—The Founders accept an invitation to visit Baroda, the capital of H. H. the Gaekwar. They also visit their friend, the reigning Thakur Sahib of Wadhwan, and then return to Bombay (*ODL*, II, 363-68) .

July—Extra Supplement to *The Theosophist*, Vol. III, contains a full documentary account of the relations between the Founders and Swami Dayânanda Saraswatî

July—Rev. A. Theophilus reads before a Diocesan Clerical Conference at Madras a paper on “the Theosophical Society, its Objects and Creed, its Attitude towards Christ, and its Work in India” (*Ransom*, 172).

July 15—H.S.O. sails from Bombay to Ceylon (*ODL*, II, 368-69; *Ransom*, 172). It is on this trip that H.S.O., acting on the direct order of his Master, does his first healing by mesmeric power (*Ransom*, 172-73; H.P.R. in footnote in *Theos.*, IV, April, 1883, p. 153) .

August—C. C. Massey elected President of the T.S. in England, succeeding Dr. George Wyld.

August—Dâmodar goes for a month or so to rest and recuperate at Poona, staying with A. D. Ezekiel who offered him the hospitality of his house; his health had become very delicate, owing to persecutions and overwork (*Theos.*, III, Suppl. to Aug., 1882, p. 6) .

September—H.P.B.'s health takes a turn for the worse; she suffers from Bright's disease; she speaks of her blood being “transformed into water”; yearns to go and see the Masters (*LBS.*, No. XVIII, p. 37; *Path*, X, Sept., 1895, p. 169) .

September—Third installment of “Fragments of Occult Truth” published in *The Theosophist*, Vol. III. Mildly critical remarks by Master M. concerning this essay result in great irritation on the part of A. O. Hume, its author (*ML.*, No. XLIII, p. 259) .

xxvi

## BLAVATSKY: COLLECTED WRITINGS

September (end)—H.P.B. leaves Bombay for Sikkim. Goes through Benares; thence via Calcutta and Chandernagore to Cooch Behar, where she is laid up for three days with fever. She is accompanied by a dozen native Theosophists from Calcutta and four or five Buddhists from Ceylon and Burma. Most of them fell ill, and only the Buddhists followed her to Sikkim. The Foreign Office refuses to give her a pass to Sikkim. As it was too late in the season to go to Shigatse, though it seems to have been her intention to do so, H.P.B. decides to go to the “Lama Monastery” some four days from Darjeeling; she goes on foot accompanied by a few of her original travelling companions, and takes eight days to make the journey. At the frontier between Bhutan and Sikkim, which is a fast-flowing stream, some Englishmen and Indians were waiting for admission but were refused entry. The Chief Lama of the Monastery across the frontier, however, ordered H.P.B. together with three Sinhalese to be brought over, and they stayed there three days (H.P.B. to Prince Dondukov-Korsakov, in *HPBS II*, pp. 96-100).

October 1—H.P.B. is at Ghum, staying apparently at the monastery, some 23 miles from Darjeeling. It is on this trip that H.P.B. spent two or three days in Sikkim in the company of the Masters and was restored to much better health. She was told to go to Darjeeling and to stay there for two months (*Path*, X, Sept., 1895, pp. 169-70; *Blech*, 127-28; *LBS.*, No. XIX, p. 38; *ML.*, No. LIV, pp. 313-14; H.P.B. to Prince Dondukov-Korsakov, as above).

October 6—S. Ramaswamier meets Master M. in Sikkim (*Theos.*, IV, December, 1882, pp. 67-69).

October—H.P.B. is at Tindharia, near Darjeeling, most of the month (*ML.*, No. CX, p. 445; *Path*, X, Sept., 1895, p. 170; *LBS.*, No. XIX, p. 38) .

October—Approximate time when two Chelas, Darbhagiri Nâth and Chandra Cusho, visit Sinnett at Simla (*Autobiogr.*; *ML.*, No. CXI, p. 446) .

October (end)—The Sinnetts leave Simla for Allahabad (*Autobiogr.*).

November—Sinnett advised by Mr. Rattegan of *The Pioneer* that his services are no longer required (*Autobiogr.*; *Ransom*, 173).

Nov. 1—H.S.O. sails from Ceylon for Bombay; arrives three days later (*ODL.*, II, 390) .

November (middle)—H.P.B. goes from Darjeeling to Allâhâbâd to stay with the Sinnetts (*ED.*, 37-38; *OW.*, 136-38; *Autobiogr.*).

Nov. 17—Balance of Rs. 7,000 paid by S. Chetty's father to secure the property of Huddleston's Gardens and complete its purchase (S. Chetty's recollections in *Theos.*, Vol. XLVII, Mch., 1926, pp. 746-47) .

## CHRONOLOGICAL SURVEY

xxvii

Nov. 25—H.P.B. returns to Bombay with S. Ramaswamier and several others who come as delegates to the forthcoming Convention (*ODL.*, II, 391; *Ransom*, 173-74; *LMW.*, I, 121).

December—Approximate time when W. Q. Judge goes to Mexico on silver mining business (*Theos.*, IV, Suppl. to Dec., 1882, p. 8).

Dec. 6—Large gathering at Headquarters in Bombay, at which S. Ramaswamier tells of his meeting with Master M., and H.S.O. speaks of his work in Ceylon and shows early portraits of M. and K.H. (*Ransom*, 174).

Dec. 7—Anniversary Celebration of the T.S. held at the Framji Cowasji Institute, Bombay; Sinnett in the Chair (*Theos.*, IV, Suppl. to Jan., 1883; *ODL.*, II, 391; *Ransom*, 174).

Dec. 17—The Founders leave by train for Adyar; accompanied by the Coulombs, Dâmodar, "Mr. Deb," Dora Swami Naidu, and five Hindû servants (*Theos.*, IV, Suppl. to Jan., 1883, p. 6; *Journal*, I, Jan., 1884, p. 11; *ODL.*, II, 391). Arrive on the 19th (*Path*, X, Sept., 1895, pp. 170-71) .1883

## 1883

January—H.P.B.'s serial story, *From the Caves and Jungles of Hindostan* originally running in the *Moskovskiya Vedomosti* (Moscow Chronicle), begins to be reprinted in the *Russkiy Vestnik* (Russian Messenger). It runs through August, 1883, before being temporarily interrupted.



Jan. 7—Annual election of officers at the London Branch T.S. Dr. Anna Bonus Kingsford elected President; Edward Maitland and Dr. Geo. Wyld (ex-president) elected Vice-Presidents. At the time, Dr. Kingsford is still in Paris (*Theos.*, IV, Suppl. to Mch., 1883, pp. 4-5 ; AK., II, 106) .

January (first week)—The Founders settle the household at Adyar, buy furniture (*ODL.*, II, 393).

Jan. 14—Circular issued by H.S.O. regarding how Adyar was bought and paid for (*Theos.*, Vol. LXVII, Aug., 1946, p. 293, fnote; *Theos.*, Vol. L, May, 1929, pp. 116-18) .

Jan. 16—Public reception given to the Founders by the Madras native public at Pachiappa's Hall. H.S.O. broaches the idea of organizing a Hindu Sunday School Union for regular religious instruction of children and as an impetus to the study of Sanskrit; he proposes that a series of Catechisms and reading books should be compiled, embodying the fundamental principles of Hindu moral and religious

## Collected Writings VOLUME IV

xxviii

BLAVATSKY: COLLECTED WRITINGS

systems, and containing translations from Sanskrit classics. Proposal is unanimously carried (*ODL.*, II, 395; *Theos.*, IV, Suppl. to Feb., 1883, p. 1) .

Jan. 30-Feb. 8—H. H. Daji Râjâ Chandra Singhjee, the young reigning mhâkur of the Kâthiâwar State of Wadhwan, visits Adyar, having joined the T.S. some time before (*ODL.*, II, 397; *Theos.*, IV, Suppl. to Mch., 1883, p. 5).

January (?)—The so-called “Occult Room” is built, and a wooden cupboard later called the “Shrine” is hung in it (*Vanaa*, 153).

January (?)—W. Q. Judge meets Mrs. Laura Langford Holloway in New York, from which results her association with the T.S. (Holloway MSS destroyed some years ago).

February—The *Theosophist* (*Vol.* IV, No. 5) begins to appear from Madras instead of Bombay.

Feb. 1—Announcement in the *Pioneer* regarding A. P. Sinnett's retirement (*Scrapbook IX*).

Feb. 12—While H.S.O. and the Coulombs work in the “Occult Room,” there falls a note from Master K.H. with Rs. 150, and the plan of a sanctuary for a statue of the Buddha with orders to have it constructed (*Ransom*, 177; *Diaries*, entry of Feb. 14, 1883).

Feb. 15—Commandant D. A. Courmes arrives in Ceylon. Has an interview with the High Priest H. Sumangala and is present at the festival at Kotahena. He is translating the “Fragments of Occult Truth” into French (*Theos.*, IV, Suppl. to May, 1883, p. 7).

Feb. 17—H.S.O. embarks for Calcutta on the French mail steamer *SS Tibre*, for a tour of Bengal. Reaches destination on the 20th, staying at the Palace as the guest of Mahârâjâ Sir Jotendro Mohun Tagore (*ODL.*, II, 398; *Theos.*, IV, Suppl. to Mch., 1883, p. 1).

February (late)—The Sinnetts leave Allâhâbâd for England. First to Madras (*ED.*, 39) .

March 2—The Sinnetts arrive at Madras on the *SS Verona* and are welcomed on the pier by H.P.B. and others (*Autobiogr.*; *ED.*, 39; *Theos.*, IV, Suppl. to April, 1883, p. 7).

March—First traceable use of the “Shrine” for occult purposes, namely by Mrs. Sinnett during her stay at Adyar (*ED.*, 39-40; *Autobiogr.*; *Vania*, 154).

March 9—While in Calcutta, H.S.O. is shown exceptional honors by Pandit Taranath Tarka Vachaspati, a Brahmana and Compiler of a famous Sanskrit Dictionary, who cooked food and gave it to H.S.O., and then initiated him into his own gotra and gave him the Brahmanical sacred thread and his mantram (*ODL.*, II, 410) .

March 11—First religious Sunday School opened by H.S.O. in Calcutta, with Mohini Mohun Chatterji as chief teacher (*ODL.*, II, 411; *Theos.*, IV, Suppl. to April, 1883, p. 7).

March 12-30—H.S.O. travels in Bengal, heals the sick and lectures. Visits Krishnager, Dacca(16th), Darjeeling (22nd-24th), where he meets one of the senior disciples of the Masters, Jessore (28th-29th), Narail(30th). Has very large audiences everywhere (*ODL.*, II, 411.-17; *Theos.*, IV, Suppl. to May, 1883, pp. 1-3).

March—While at Adyar, Sinnett is engaged writing his *Esoteric Buddhism*; sends questions to the Teachers via H.P.B. and the “Shrine”; receives immediate reply. He is planning to return to India to publish a new Journal, *The Phoenix*, as soon as capital has been made available (*Inc.*, 257; *ED.*, 39-40; *Ransom*, 179).

March 30—The Sinnetts sail for Europe on the P. & O. steamer *SS Peshawar* (*LMW.*, II, 149; *Theos.*, IV, Suppl. to April, 1883, p. 7) .

March—In an article entitled “Under the Shadow of Great Names,” published in *The Theosophist* (*Vol.* IV, p. 137), H.P.B. and H.S.O. declare that under no circumstances will they communicate with trance mediums after they pass on. H.S.O. repeats this some years later (*Theos.*, Vol. XIV, Suppl. to Dec., 1892, p. xxiv).

March—The Ladies’ Theosophical Society formed at Calcutta, with Mrs. Alice Gordon as President, and Mrs. Kumari Devi Ghosal, daughter of Devendro Nath Tagore, as Secretary. The outcome of this movement was the foundation of the newspaper *Bhârâtî* (*ODL.*, II, 411; *Theos.*, IV, Suppl. to April, 1883, p. 6).

April 2—H.S.O. returns to Calcutta for a 3-day rest (*ODL.*, II, 417).

April 4—H.S.O. resumes travelling. Visits Berhampur (5th), visiting the Nawab Nazim of the Lower Provinces in his Palace at Murshidâbâd, then Bhâgalpur (9th), Jamâlpur (11th), Dumraon (15th-17th), Buddha Gayâ, Arrah, and Bânkipur (19th-20th). Lectures widely (*ODL.*, II, 417-32; *Theos.*, IV, Suppl. to May and June, 1883).

April 23-30—H.S.O. visits Darbhângâ, Rânîganj, Searsole and Bânkurâ (*ODL.*, II, 432-35; *Theos.*, Suppl. to June, 1883); he is at Burdwân, Chakdighi and Chinsura, May 2-6 (*ibid.*).

April 26—The Sinnetts reach England, after stopping at Venice, and going via Basel and Calais (*ED.*, 41; *Awtobiogr.*).

May 8—H.S.O. returns to Calcutta, staying there until 14th; then goes to Midnapore (17th), Ulubâria and Bhâwânipur (20th). Does a good deal of healing (*ODL.*, II, 435-36; *Theos.*, IV, Suppl. to June, 1883, p. 6) .

May 17—Sinnett writes a letter to the London *Times*, entitled “Public Feeling in India” (publ. Sat., May 19th), which the Master considers most unfortunate (*M.L.*, No. LXXXI, p. 385; *LBS.*, No.

XXV, p. 48) .

May 20—Dr. Anna B. Kingsford and Edward Maitland return to England, after a stay in Switzerland, to commence their duties in connection with the T.S. Mrs. K. Suggests that name of the Society be changed to “London Lodge of the Theos. Society” (AK., II, 119).

May 21—H.S.O. returns to Calcutta; celebrates the first anniversary of the Bengal Theos. Soc., with a large gathering at the Town Hall; lectures on Dr. James Esdaile (*ODL.*, II, 436-38; *Theos.*, IV, Suppl. to July, 1883, pp. 1-10) .

May 22—H.S.O. sails for Madras; arrives the 25th (*ODL.*, II, 438; *Theos.*, *ibid.*, p. 12).

May 26—H.S.O. receives in the Occult Room two vases and a letter from the Master (*ML.*, No. LXVII, p. 371; *Vania*, 157, 349).

May—Approximate time when was published *A Collection of Lectures on Theosophy and Archaic Religions delivered in India and Ceylon*, by H. S. Olcott. Madras: A. Theyaga Rajier, F.T.S., 1883 (*Theos.*, IV, Suppl. to May, 1883, p. 1) . This was later expanded into *Theosophy, Religion and Occult Science* (London: Geo. Redway, 1885).

June 3—At a meeting held at 1, Albert Mansions, Victoria St., London, S.W., the English Fellows decide, at Dr. Anna Kingsford's wish, seconded by A. P. Sinnett, to change their name from the British Theos. Soc., to the London Lodge of the Theos. Society. Frederick Myers is elected Fellow (*ED.*, 42; *Theos.*, IV, Suppl. to Aug., 1883, p. 4) .

June 11 (approx.) —*Esoteric Buddhism* published by Trilbner & Co., London (*ED.*, 42).

June 27—H.S.O. sails for Colombo, Ceylon, on the *SS Dorunda*, reaching destination on the 30th. While in Ceylon, sees the Governor and other Officials, and prepares Appeals for the Home Government and House of Commons, in the cause of defence of the Buddhists against Roman Catholics (*ODL.*, II, 441-42; *Theos.*, IV, Suppl. to July, 1883, p. 12).

June 28—La Société Théosophique d'Orient et d'Occident founded in Paris, with Lady Marie, Countess of Caithness, Duchesse de Pomar, as President (*Blech*, 143; *Theos.*, IV, Suppl. to Aug., 1883; H.P.B. to Comm. Courmes, July 17, 1883, in *Blech*, 30-31) .

June—La Société des Occultistes de France chartered in Paris, with Dr. Fortin as President (as above).

## CHRONOLOGICAL SURVEY

xxxi

## KEY TO ABBREVIATIONS

*AK*—*Anna Kingsford. Her Life, Letters, Diary and Work*, by Edward Maitland. 2 vols. Illus. London: George Redway, 1896. 3rd ed., J. M. Watkins, 1913.

*Autobiogr.*— *An Autobiography* of A. P. Sinnett, dated June 3rd, 1912, with additions dated May, 1916, and Jan. 2, 1920, which exists in the form of a typewritten MSS. in the Archives of the Mahatma Letters Trust in London.

*Blech*—*Contribution à l'Histoire de la Société Théosophique en France*, by Charles Blech. Paris: Editions Adyar, 1933.

*Diaries*—The *Diaries* of Col. H. S. Olcott in the Adyar Archives.

*ED*—*The Early Days of Theosophy in Europe*, by A. P. Sinnett. London: Theos. Publ. House, Ltd., 1922. 126 pp.

*Hints*—*Hints on Esoteric Theosophy*, No. I, Published Anonymously by Allan O. Hume in April, 1882; another edition is of 1909.

*Hist. Retr.*—*A Historical Retrospect of The Theosophical Society, 1875-1896*, by Col. H. S. Olcott, Madras, 1896.

*HPBS II*—*H.P.B. Speaks*, Vol. II. Edited by C. Jinarâjadâsa. Adyar, Madras: Theos. Publ. House, 1951. xvi, 181 pp.

*Inc.*—*Incidents in the Life of Madame Blavatsky*, by A. P. Sinnett. London: George Redway; New York: J. W. Bouton, 1886.

*Journal*—*Journal of The Theosophical Society*, Madras, India. Title for the Supplement to *The Theosophist*, from January to December, 1884. Twelve issues, pp. 1-168.

*LBS*—*The Letters of H. P. Blavatsky to A. P. Sinnett*, and Other Miscellaneous Letters. Transcribed, Compiled, and with an Introd. by A. T. Barker. New York: Frederick A. Stokes Co., 1924. xvi, 404 pp.

xxxii

## BLAVATSKY: COLLECTED WRITINGS

*LMW I*—*Letters from the Masters of the Wisdom*, 1881-1888. Transcribed and Compiled by C. J. First Series. With a Foreword by Annie Besant. Adyar, Madras: Theos. Publ. House, 1919. 124 pp.; 2nd ed., 1923; 3rd ed., 1945; 4th ed., with new and additional Letters, covering period 1870-1900, publ. in 1948.-Second Series. Adyar: Theos. Publ. House, 1925; Chicago: The Theos. Press, 1926. 205 pp., fats.

*ML*—*The Mahatma Letters to A. P. Sinnett* (from the Mahatmas M. and K.H. ) . Transcribed, Compiled and with an Introd. by A. T. Barker. London: T. Fisher Unwin, December, 1923; New York: Frederick A. Stokes Co., 1923. xxxv, 492 pp.; 2nd rev. ed., London: Rider & Co., 1926; 3rd rev. ed., Adyar, Theos. Publ. House, 1962.

*ODL*—*Old Diary Leaves*, by Henry Steel Olcott. Second Series, 1878-83. Adyar: Theos. Publ. House, 1900. The original edition contains nine illustrations, all of them being views of the Theos. Society's Estate at Adyar. Being too faded for further reproductions, eight of these have been eliminated from the 2nd ed, of 1928.

*Path*—*The Path*. Published and Edited in New York by W. Q. Judge. Vols. I-X, April, 1886-March, 1896 incl.

*Ransom*—*A Short History of The Theosophical Society*. Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938. xii, 591 pp.

*Scrapbook*—H.P.B.'s *Scrapbooks* in the Adyar Archives.

*Theos*—*The Theosophist*. Conducted by H. P. Blavatsky. Bombay (later Madras) : The Theos. Society, October, 1879—, in progress (Volumes run from October to September incl. ) .

*Vania*—*Madame H. P. Blavatsky, Her Occult Phenomena and the Society for Psychical Research*, by K. F. Vania. Bombay, India:Sat Publ. Co., 1951. xiv, 488 pp.

## *Collected Writings* **VOLUME IV**



H.P. BLAVATSKY

Portrait taken by Edsall Photographic Studio in New York most  
Likely about the time she went to India in 1878.

## *Collected Writings* **VOLUME IV**



MAJOR-GENERAL HENRY RHODES MORGAN  
1822-1909

He and his wife, Ellen Henrietta, were faithful friends of the Founders and helped them in various ways during their early years in India. They resided at Ootacamund, in the Nilgiri Hills, where all Their ten children were born.



## *Collected Writings* **VOLUME IV**



DRAWING OF H.S. OLCOTT BY H.P.B.

Crayon drawing made by H.P.B. around 1877, the original of which is in the Adyar Archives. “Moloney” was H.P.B.’s nickname for Col. Olcott, while his nickname for her was “Mrs. Mulligan.” Reproduced from *The Theosophist*, Vol. LII, August, 1931.

## *Collected Writings* **VOLUME IV**



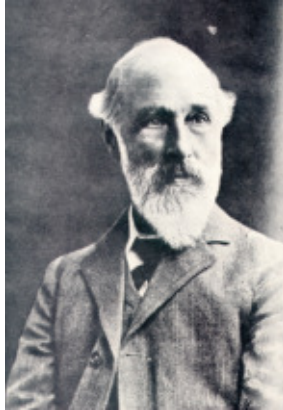
MOHINI MOHUN CHATTERJEE

1858-1936

From a photograph taken in London about 1884.

*(Consult Appendix for biographical sketch.)*

## *Collected Writings* **VOLUME IV**



SIR WILLIAM FLETCHER BARRETT  
1844-1925

Reproduced from the *Proceedings* of the Society for Psychical Research,  
Vol. XXXV, Pt. XCV, July, 1925.

*(Consult Appendix for biographical sketch.)*

## *Collected Writings* **VOLUME IV**



HENRY SIDGWICK  
1838-1900

Reproduced from the *Proceedings* of the Society for Psychical Research,  
Vol. XV, Pt. XXXIX, being a photograph taken by  
Mrs. F. W. H. Myers in 1895.  
(Consult Appendix for biographical sketch.)

## *Collected Writings* **VOLUME IV**



WILLIAM OXLEY

Reproduced from *Nineteenth Century Miracles*, by Mrs. Emma  
Hardinge-Britten, Manchester, 1883.

## *Collected Writings* **VOLUME IV**



HUDDLESTON'S GARDENS

At the time when the Founders made it the Headquarters of The  
Theosophical Society, December 19, 1882.

(Reproduced from *The "Brothers" of Madame Blavatsky*,  
by Mary K. Neff, Adyar, Madras, 1932.)

***Collected Writings* VOLUME IV**



COL. HENRY STEEL OLCOTT  
Reproduced from *The Path*, New York, Vol. V, May, 1890.

## *Collected Writings* **VOLUME IV**



HIS HIGHNESS DAJI RĀJĀ CHANDRA SINGHJEE  
μhākur Sâhib of Wadhwân  
?-1885

*(Consult Appendix for biographical sketch.)*



## ***Collected Writings* VOLUME IV**



DR. SAMUEL CHRISTIAN FRIEDRICH HAHNEMANN  
1755-1843

Reproduced from *Hahnemann: The Adventurous Career of a Medical Rebel*, by Martin Gumpert, New York: L. B. Fisher, 1945.  
(Consult Appendix for biographical sketch.)

## *Collected Writings* **VOLUME IV**



JOHN DEE

1527-1608

From an old painting reproduced in *John Dee*, by Charlotte Fell  
Smith, London: Constable & Co., 1909.  
(Consult Appendix for biographical sketch.)

## *Collected Writings* **VOLUME IV**



MAHATMA “M.....” (MORYA)

*From a Drawing presented to my father.*

The original bears the following:— “To Rama B. Yogi, my faithful~~~~~ (word undecipherable) in commemoration of the event of 5th, 6th, and 7th October, 1882, in the jungles of Sikkim.”

S. Râmaswamier, a Probationary Chela of Master M., went to Sikkim in October, 1882, and met the Master who gave him the likeness reproduced herewith. It is taken from a pamphlet by K. R. Sitaraman, Râmaswamier’s son, entitled *Isis FURTHER Unveiled*, Madras, 1894. We include the caption as it appears in the pamphlet. It is not known what has become of the original drawing, or the way it was actually produced.

Consult the Appendix for biographical data about S. Râmaswamier.

***Collected Writings* VOLUME IV**



DE ROBIGNE MORTIMER BENNETT  
1818-1882

*(Consult Appendix for comprehensive biographical sketch.)*

*Collected Writings* **VOLUME IV**



WILLIAM QUAN JUDGE  
April 13, 1851—March 21, 1896

## *Collected Writings* VOLUME IV



CONVENTION GROUP, BOMBAY, 1882

Standing (*from left*): Chandrashekar, Nobin K. Bannerjee, P. Nityananda Misra, Alfred Percy Sinnett, J. N. Usmorla, A. D. Ezekiel.

Seated on chairs: Gopi Nâth, Bishan Lal, S. Râmaswamier, H.P. Blavatsky, Col. Henry S. Olcott, Tripada Bannerjee, Norendro Nâth Sen, Thomas Perira.

Seated on ground: L. V. Varadarajulu Naidu, Abinash Chandra Bannerjee, Dâmodar K. Mâvalankar, Mohini Mohun Chatterjee, Mahendranâth Gangooli.

(Reproduced from *The Golden Book of The Theosophical Society*, Adyar, 1925.)